

# The Inquirer.

A Religious, Political, and Literary Newspaper, and Record of Reberent Free Thought.

ESTABLISHED IN 1842.]

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[ONE PENNY.

## The Inquirer.

ESTABLISHED 1842.

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### TOPICS AND EVENTS.

#### THE EDUCATIONAL OUTLOOK.

THE plans of the Government are becoming more clearly known, and it is evident that they do not provide for any fair or equal dealing towards the 'necessitous' schools. The sectarian schools are to be heavily subsidised by Mr. Balfour's Bill, but there is no indication that anything in the nature of public control is to be conceded as the accompaniment of this use of public money. According to the *Times*, there will be a promise to bring in, later in the session, a Bill to help 'necessitous' Board Schools 'if time permits'; but this is generally taken to be a device by which, if possible, to ward off the criticisms which the earlier Bill will have to face. The device is a very shallow one, and will deceive nobody. If the Government wish to deal equally with the schools that are in need of help, as many of them are, there would be no difficulty in making one Bill apply all around; but it is evident that the promise of a Bill for Board Schools 'if time permits' could be used as a whip over the shoulders of the Opposition whenever lengthy debates were in process, while nothing would be easier than for so large a party as that which supports the Government to take good care that time did not permit. On Monday the National Education Association held an important meeting,

when speeches were made by Mr. Mundella, Mr. Acland, and Mr. Dixon, strongly condemning the policy foreshadowed, and promising strenuous opposition to it. The utmost ingenuity appears to have been exercised by the Government to devise a measure which can be rushed through Parliament; but we confidently hope that once again they will learn that among their own supporters there are many who care more for good national education than for clericalism, and who, in truth, are heartily ashamed of the selfish tactics of the priests. Our friends in the House will, we hope, fight against the promised legislation as heartily as they did last year.

#### CONGREGATIONALISTS AND UNITARIANS.

THAT renowned interviewer, Mr. Raymond Blathwayt, has been rousing the ire of some of the Congregationalists. In an interview with Dr. Creighton, the new Bishop of London, he asked a question in which it was broadly stated that 'the Congregationalists' are 'becoming more Unitarian and more absolutely secular than ever they have been before.' Dr. G. S. Barrett, of Norwich, writes to Thursday's *Daily News* to give an 'unqualified contradiction' to this assertion. He speaks as a thirty years' minister of the body, and as an ex-chairman of the Congregational Union; and, to 'bring Mr. Blathwayt's assertion to a critical test,' he challenges him to 'mention the name of a single Congregational minister in this country who is a Unitarian.' He says:—

I know of none such, but I know our Churches sufficiently to be able to say that, whilst they hold in high respect the philosophical and ethical value of the teaching of such a man, for example, as the Rev. Dr. Martineau, and honour the services rendered by the Unitarian body to the moral life of the nation, they would not allow any man to occupy the position of a Congregational minister who denied the Incarnation and the Divinity of our Lord.

While sincerely sympathising with our Congregationalist friends in their resentment against this flinging about of such charges by a man who probably knows nothing substantial on the subject, a resentment which the *Christian World* very vigorously expresses, and Dr. Guinness Rogers reiterates in the *Independent*, we hardly think such a challenge as Dr. Barrett's a fair one as regards the ministry of which he is an ornament. Who of us that do know something about the state of affairs in any man's mind would do him the injury to blast his career in his community by fastening upon him a name which he does not care to take to himself? The challenge is, therefore, a doubly safe one; and the last thing we expect, certainly the last we hope for, is that any pioneer of Christian thought among our Congregational brethren will be branded for

hunting down on the charge of heresy. As to the 'brave words' of Dr. Barrett, that the Congregational Churches would not tolerate the denial of the Incarnation and the Divinity of our Lord, he knows very well how ambiguous these doctrines are. Let him inquire again, if he must do so, as to the belief of his brethren on the point of the Virgin-birth, which is generally implied by the 'Incarnation,' and test them on their opinions as to the co-eternity and perfect equality of the Son with the Father. He will find, we believe, that Ritschl has not written in vain.

#### 'PURELY CHRISTIAN WORK.'

WE are obliged to Dr. Vance Smith for another article this week on the subject of Mr. Hugh Price Hughes's interpretation of the New Testament. We find in the *Methodist Times* of this week a series of notes on the subject with reference to Dr. Smith's first article; but these we must leave to him to notice if he thinks proper, as no doubt he will. The Editor of that journal makes, however, an appeal to the Editor of this, to which we have much pleasure in responding. Mr. Hughes is good enough to say:—

We always read THE INQUIRER with interest and profit. It is one of the brightest, ablest, and most magnanimous of weekly religious journals. We are, therefore, glad to find in its last issue a disposition to depart from the attitude of hostility which THE INQUIRER has recently assumed to this journal and to its editor, simply because we have pointed out the impossibility of including Unitarians in the Evangelical Free Church Movement. If the editor of THE INQUIRER will only read the sermon published in its last issue by the Unitarian minister in Walsall, he must surely see how impossible it would be for the Evangelical Churches of that town to act in purely Christian work with one who holds such opinions both of them and of their creed. It is surprising that such a man should wish to join the Evangelical Council. Let us by all means act together as much as possible, but it would not be honest to ignore the fundamental and vital distinctions between those who regard Jesus Christ as God and those who believe he was simply a man. On all political, philanthropic, and ethical platforms we can act together, but we are not 'one in Christ,' and that is the essential basis of the new Evangelical movement.

Well, we do not know whether Mr. Dean and the other Nonconformist ministers of Walsall are much divided in sympathy, notwithstanding his outspoken criticisms on the position of 'Evangelicals.' Indeed, we believe we are right in saying that, till 'orders came from headquarters,' these good brethren were quite disposed to continue in friendly co-operation with him in such public work as the Nonconformist councils undertook. Surely, Mr. Hughes is not the man to insist that a few hard words, if honest, ought to separate earnest men? We believe



hard words have not been unknown even among Methodist leaders who are still within the covenant like good brethren to-day. But what, precisely, is the 'purely Christian work' that the Evangelical Councils are to do, and that Unitarians, even of Mr. Dean's type, could not share? Public morals, practical charities, civic elevation, the defence of the schools against the priest,—are these works so 'purely Christian' that a Stopford Brooke could not join in them with a Dr. Clifford or Dr. John Hunter? We will admit, if need be, that we could not teach theology very far together; but, by leave of Mr. Hughes, we suppose that John Howard and Dr. Channing and Dorothea Dix did much purely Christian work; and there are, thank God, scores and hundreds of active workers among us in the same or similar fields of Christian labour.

#### JERUSALEM EXPLORATION.

THE January *Quarterly Statement* of the Palestine Exploration Fund shows that the interest of the excavations is again increasing. Dr. Bliss and Mr. Dickie are now at work in the Tyropean Valley; and in the opinion of the Committee, the importance of the excavations there cannot be exaggerated. Sir Charles Wilson has written as follows:—

The principal feature in this year's excavations has been the determination of the dimensions of the true Pool of Siloam, and the discovery of the church built, or perhaps only rebuilt, by the Empress Eudocia, on the north side. Here we have, without doubt, the pool mentioned in the Bible, and it is to be hoped that the site may be purchased, and the whole pool thoroughly cleared out and restored to its original condition as far as this may be possible.

Next in interest is the paved street with steps, which is apparently that by which Antoninus descended to Siloam. This street points towards the Double Gate, and, by following it up, that all-important landmark, the steps that go up to the City of David, may be discovered, and a clue obtained to the position of David's sepulchre.

Of great interest, also, are the dam of the lower Pool of Siloam, the rock scarp that possibly marks the line of the old wall, and the researches connected with the wall on the western hill.

The Fund is, I think, to be congratulated on the result of this season's work, and the promise it affords of a rich harvest of discovery during the present year. It is clear that we have arrived at one of the most important sites for excavation, and may possibly, before the year is ended, discover a clue to the ancient topography of the city. The rubbish is very deep, and excavation difficult. This means additional expense, which I earnestly trust may be met by increased subscriptions before the spring work commences.

The discoveries already made have given renewed interest to the question of the ancient walls and gates. Some months ago, Dr. T. F. Wright, of Cambridge, Mass., made a hasty identification of the Valley Gate and Dung Gate, crossing over 'all the geographers' who had previously offered any opinion. Now, Mr. H. A. Harper, who has lately been at Jerusalem, thinks that Dr. Bliss has found the Gate of the Valley (of Neh. ii. 12), and also the stairs of the City of David (xii. 37). Rev. W. F. Birch, M.A., Rector of St. Saviour's, Manchester, one of the most diligent students of Jerusalem topography, confesses to having to discard or modify some old opinions; but is ready with new ones. He may be right or wrong: we shall see. But his hope seems justifiable, that Dr. Bliss is on the track of the royal sepulchres. It would be a startling thing

to find the stone coffins of David, Solomon, and their successors, with their names upon them. But it should be no more impossible than the discovery, fifteen years ago, of the Pharaohs of the nineteenth dynasty.

#### NOTES AND NEWS.

AMONG the successful candidates at the final Bar examination held recently was Mr. Charles Fenton, of London (Middle Temple), who is well known to friends all over the country as corresponding secretary to the National Triennial Conference committee.

MRS. E. F. BRIDELL-FOX writes to commend to the notice of Mr. Leslie Smith and others interested in the enrichment of our church worship, the tenth volume of the memorial edition of the works of W. J. Fox, where a number of services are given, devised by Mr. Fox to meet this ideal.

THE Exeter Board of Guardians at its last meeting refused, by twelve votes to ten, to transfer the nomination of workhouse visitors from the Chaplain, who has hitherto held the keys even of this channel of charity, to the Guardians themselves. One lady member said the proposal 'would open the way to all sorts of mischief, admitting Roman Catholics, Unitarians, and nobody knew whom'! Horrible! And what does this lady think the Good Samaritan himself would say of her flippant and bigoted observation?

THE week's Obituary includes the names of Sir Isaac Pitman, phonographer; Mdm. Edith Wynne, soprano; Horatio Hale (U.S.A.), ethnologist; Mrs. Hungerford, novelist; Dr. C. J. Sayer, classical scholar; Mr. C. P. Knight, painter; Canon Cholmondeley (R.C.), author; Rev. T. Arnold, Congregationalist; Rev. T. Mackereth, Swedenborgian; Sir Baldwin Leighton, ex-M.P.; Generals Donovan and Sir George Foley; Mr. W. Shaw, Congregational philanthropist; Dr. Profeit, Queen's Commissioner at Balmoral.

Good old Sir Isaac Pitman has gone to his well-earned rest. His more than four-score years were 'labour' but not 'sorrow,' for he lived well, observed the laws of health, and died with the satisfaction of having done well. Imagination pictures him as the marshal of a vast host of phonographers who, at the waving of his pen, rose and followed him to death or victory. How many, alas! of those who have begun 'Pitman's Shorthand' have fallen in the first battle; they rose and followed him, but could not persevere unto the end. Still he went on, attended by a great number of veterans, and to-day there are multitudes who revel in his modern equivalent of the 'winged words' of Homer. Peace to his memory. He would have reformed our spelling if he could; he tried hard, and was ridiculed for his pains. It was his share in the persecution that awaits all prophets.

MR. GEORGE E. QUIRK writes: 'I beg to draw the attention of your readers to the remarkable longevity disclosed by the obituary of the "Essex Hall Year Book" for 1897. The deaths are therein recorded of 97 persons, whose united ages amount to 7160 years, or an average of more than 73½ years. Having regard to the fact that the obituary includes both sexes, and an area co-terminus with the United Kingdom of Great Britain and Ireland, I venture to submit that actuarial experience has rarely, if ever, furnished such an example of widespread longevity. The Society of Friends

have long been remarkable in this respect but I doubt if even they can beat this record. Evidently there is something in Unitarian Christianity that conduces to good and healthy living. At any rate, it cannot be charged with shortening the duration of life.' A friend suggests that this indicates the usefulness of the Unitarian Churches 'as a health resort'!

THE cause of religious enlightenment ought to be making some progress among the reading public. The January number of the *Review of Reviews* gives as its frontispiece a specimen page of the new polychrome Bible, illustrating the composite authorship of the Hexateuch, with a whole page of explanatory matter, penned in a spirit decidedly friendly to the 'Higher' Criticism. And the *Daily Chronicle*, for January 23, in concluding a review of Professor Poulton's 'Charles Darwin and the Theory of Natural Selection,' uses great boldness of speech, expressing itself as follows:—

We have left the subordinate questions raised in the 'Origin' behind, and, under Huxley's leadership, are face to face with the momentous question of the inclusion of man, both mentally and bodily, as a product of evolution. The Rev. Mr. Brownjohn sees this. In his now famous protest against the confirmation of Dr. Temple's appointment to the primacy, he says that 'the acceptance of the full doctrine of evolution concerning the origin of man is absolutely inconsistent with the teaching of the Book of Common Prayer and the Articles of Religion in the Church of England.' Of course it is.

The italics are ours, but even unitalicized the remark ought to go home to many a semi-orthodox reader of the *Chronicle*.

ORTHODOXY near Weymouth seems to be in a bad way, if we may judge by the futile violence of language with which the 'rising tide' of reverent free thought is being assailed. 'Verax' writes a characteristic tirade in the *Southern Times* against what he calls 'the disjointed statements of a "Reverend" Mr. Bennett, dignified by the name of a sermon.' He protests against 'this blasphemous doctrine of Unitarianism'; but it is a sign of grace that he doubts his own ability 'to make such a protest as shall prove unanswerable.' On the other hand, 'Verax's' protest seems to us quite unanswerable; vituperation is always unanswerable. We can only give some specimen phrases: 'most indefinite twaddle,' 'this would-be edifier,' 'the lie which is being preached,' 'most unwarrantable impudence and presumption,' 'monstrous untruths,' 'such insult.' We readily excuse 'Verax,' because of the 'wrath and indignation' with which he is filled. But Christianity does not exactly shine in the light of his advocacy. And does not the assertion that, if Christ was not all the New Testament declared him to be, he was 'a very bad man—in fact, one of the greatest impostors,' strike even 'Verax,' in his calmer moments, as rather wild. Did Christ write the New Testament? If not, why should he be held responsible for errors natural to history? Is Christ responsible for minor errors of fact also, and for contradictions and inconsistencies between the nominal authors of the various books?

ADVISORY COMMITTEE.—At the quarterly business meeting of the Yorkshire Unitarian Union, held January 26, it was unanimously resolved 'that it is undesirable to bring forward the question of Advisory Committees for discussion at the forthcoming Triennial Conference.'



## WHAT IS TRUE CHARITY? HELPING — NOT HINDERING.

BY MARIAN PRITCHARD.\*

It is, perhaps, one of the most encouraging signs of the times that we no longer talk of the necessity and the duty of 'helping others,'—but, accepting this as an unquestioned fact, we set ourselves rather to find out how best we may perform this duty.

What is true charity? we ask ourselves again and again; for, until we have found the answer to that question, we cannot select the best method of following it out into practice. 'Oh, everyone knows what is charity,' someone will exclaim; 'charity means helping the poor.' 'And who are the poor?' 'The poor; why, the poor are—are those who are poor, of course.' Such, probably, will be the half-impatient answer of many an emotional soul who, full of zeal, is anxious to 'do something for somebody quick,' as was once actually said to me.

### WHO ARE THE POOR?

Have you ever tried to think out what is meant by the word *poor*? If so, I feel sure that you will agree with me that in ninety-nine cases out of one hundred the term implies some inferiority to the person who speaks. Scarcely anyone speaks of himself or herself as poor,—unless there is something to be gained by it, of course. A good professional beggar will use the term as much as you like,—but a self-respecting person will, as a rule, only apply the word poor to other people. Still, I believe the word has another and a better meaning; my favourite definition is: 'To be poor means that we need something that we do not possess'; 'need,' mark you—not 'wish for' only. In this sense the answer, 'Charity means helping the poor,' is one which I can heartily accept.

But, again, I hear the somewhat impatient exclamation, 'If that is your definition, why, then, we all are poor, for everyone needs something that he does not possess.' You are right, my friend, that is exactly the point; we are all poor in something,—poor in health, poor in wealth, poor in capability, poor in will, it may be. But do you not see that this affords us all one common basis; this is the touch which makes the whole world kin. There is no room for smug satisfaction, when we know that we stand on the common level of 'needing something'; nor, do I believe, is there any greater assistance than this to the solution of the problem 'how to help'; for it will make us ask ourselves first, 'how should we like to be helped in this way?' and, with that plumb-line in our hands, we can make our methods truer and straighter.

So much for the word 'poor.' Now for 'Charity.' What do we understand by that? Helping one another; yes, it is that, but it must be real help, help that will strengthen body and soul alike; our charity must help, not hinder, our friend. It is too often confused with one small branch of it—almsgiving. In days of old this almsgiving was tinged with the curse of 'other-world selfishness,' and even to-day this so-called charity often means helping ourselves (the reward to come in the next world) rather than those to whom we give the money. You may still see a number of beggars congregated on the steps of many churches abroad, in order that wor-

shippers may, by giving alms, find greater acceptance in heaven.

### HINDERING, NOT HELPING.

But is money-giving always a help? Take our own beggars that we meet in the street. As a rule they make it a profession, doing it regularly and systematically. They take a special district each day; they dress up in what they think is the most telling costume for the purpose; and, not infrequently, they borrow a poor, wretched-looking child, to call forth an extra amount of sympathy. All their efforts are centred in making the most touching effect they can, and in persuading the passers-by that they are *not* professional, but honest people, driven by special circumstances to ask relief in this way. And is it to be wondered at that they succeed in their purpose? We know that perseverance ensures success, and they do persevere. Many and many a time friends have told us of some apparently sad case which they have—relieved? No, not relieved, but to which they have pandered by giving money; and when, afterwards, the statement has proved to be untrue, they have exclaimed, 'But it did seem to be such a real case that time; the woman was so respectable,' etc., etc., as if professional beggars did not naturally try their hardest to 'make up well' for their part.

What do we do when we thus support professional beggars? The more lucrative the calling, the more popular it becomes. Do we want it to increase? In some parts of Germany there are public notices stating that anyone giving to a beggar will be put into prison. And is there not some sense in this? We confirm in his bad habits every beggar to whom we give money; we do a cruel wrong to many poor children when we give one single penny to a woman who carries a poor, half-starved little one in her arms. If the begging profession did not pay, its votaries would be obliged to give it up and try for honest work. What is true charity? Helping, not hindering.

It seems to me that the chief reason why there is so much harm done in the name of charity is because in so many cases people divorce the heart from the head. It has been the fashion to make the heart alone responsible in the matter of charity; and yet, what a foolish mistake this is. If a worker suggests that there should be the lightest touch of the brain intermingled with the heart, he is told directly, 'Oh, you are so hard!' One gets used to this unjust language, but it hurts nevertheless; and when I hear that accusation brought against men and women who are giving tenfold of time and thought, labour and money, compared with their accusers, I feel it very difficult to curb my tongue!

In real charity both heart and brain are needed; the heart to supply the love and enthusiasm, the head to direct it in the right channel. Our heads and hearts both find a place in our body; and, to quote in this connection, and with all reverence, the words of the marriage service, may we not say: 'What God hath joined together, let no man put asunder.'

Some twenty-seven years ago it occurred to several men and women, who were working among the poor, that their methods might be improved. A sick man wanted hospital treatment here, and a sick woman needed convalescent nursing there; or parents were dead, and a home was required for their orphan children; but how were they to know which institution was fittest for

their special purpose? How useful it would be, they thought, if they could have some office in the district where workers might meet to confer together, and where different experiences of the various institutions could be collected and compared. It was felt that there were charities in existence which would take in almost every case of curable distress, if only they could be known; and so it came about that this little group of workers banded themselves together in order to carry out these ideas.

Such was the beginning of the Society known as the Charity Organisation Society; and I will now take up briefly their main principles, illustrating them, as I go, by references to cases that have been dealt with in our own district of Islington.\*

### 'WEEDING OUT.'

1. In order to bring all their powers to the assistance of really necessitous persons, they felt that the professional beggars must be carefully weeded out.

This is one essential of a right starting point, but it is considered a most unpleasant duty by all good workers; though, to hear some outsiders talk, one would fancy that this was their chief delight and aim.

As a matter of fact, there does not seem to be such a very large number of these human parasites; but they are active and persevering, so that they appear in the records again and again. Friends are, therefore, invited, before yielding to the entreaties of an utter stranger to buy some work, or a drawing, it may be, for the sum of sixpence or a shilling, in order that a sick wife, or a 'dying husband and seven small children,' may be saved from starvation, to enquire at the office if the writer is known. Probably that will enable you to keep your money—not, I hope, for yourself, but for some case where the distress is real and curable.

### CONSULTATION.

2. Information of existing Charities is carefully collected, so that cases may be referred for assistance to the proper channel without delay.

This is a most important branch of the work, but one the results of which cannot be tabulated. Over and over again friends either come to the office or, more frequently, appeal privately to workers for advice as to what institution is best fitted for some case in which they are interested. The question is asked and answered, the advice acted upon, and the protégé benefited; but only an intelligent person here and there connects cause and effect, and acknowledges that they have really to thank the Charity Organisation Society for the experience which has thus been passed on to them.

### ADEQUATE ASSISTANCE.

3. Where assistance is really necessary, that assistance should be adequate and thorough; giving a dole here and there is not to be regarded as sufficient.

Let us take a case that may be called a street case, though there was no begging. A lady saw a poor lad at a newspaper stall, looking very ill, with his head tied up in a bandage. On questioning him she found he had some bad abscesses, and that he was

\* A paper read at a Meeting of Subscribers and Friends of the Islington District of the Charity Organisation Society, at Highbury Athenæum, 1st December, 1896.

\* Although I have not the honour of actually serving on the Committee, I am closely associated with those who do; and, indeed, much of my own work—which is mainly in connection with Winifred House, a Children's Convalescent Nursing Home in the neighbourhood—brings me in constant communication with the various district offices connected with the Society.



really unfit for work. But he could not give up, he said, for his mother was a widow, and his wages were needed for the family. The lady gave him—what? a shilling—no, for she used head and heart, too, and the result was that she gave him—advice only. She told him where the Charity Organisation Society office was, and sent him there. He went; his story was found to be true. Then the Secretary wrote to his employers, and, having told of the boy's need, asked if they would grant him a month's holiday: in which case he should be sent by the Society to a Convalescent Home. The following day the foreman called, and, at first, was inclined to protest; the boy, he said, was not altogether satisfactory, and he did not quite see why they should go out of their way to help him. But a chat over the matter, and an appeal to the highest sympathies, moved him at last to exclaim, 'Well, if we give the lad a month's holiday, keep his place open, and pay his mother his wages during his absence, will that satisfy you?' You may imagine the delight of the secretary, who had thus gained more than she had dared to hope for. The boy was sent off at once, came back a month afterwards, looking strong and well. Which would have been best? the heart method by itself—which would have suggested a sixpence or a shilling,—or the heart and head combined—which resulted in the lasting good to the lad?

## UNITED ACTION.

4. Such work as that undertaken by this Society demands united action. There must be knowledge of and co-operation with the various charities; there must be a combination of individuals, both of the friends and relations of the applicant, in order that the necessary funds may be raised; and combination of workers and counsellors, in order that the best advice may be obtained. Again, it must be remembered that efficient help is impossible unless the actual need is fully known, and this need cannot be fully known unless proper inquiry has been made.

Here is an example that has occurred during the last year. A man was dying of consumption, having a wife and five children. Enquiries proved it to be a helpable case; and some of the relatives accepted the invitation to join in giving a small weekly sum. A weekly pension of 12s. 6d. was given for some little time until the death of the poor man. Then a successful application was made to the Church of England Homes (Waifs and Strays) to admit two of the children, a third was taken by relatives; another one, who was very delicate, was placed in a Convalescent Home for some months until he was quite strong. By this time a place had been found for the mother, where she could take one child; and then she had the boy from the Convalescent Home, paying for him to be boarded out near her. Help was also obtained from the Widows' Gift Society.

Here is a case which shows the advantage of united work and united action. Union is strength; but, unless the workers had patiently set themselves to learn where to find institutions and individuals whence assistance could be best procured, they would not have been able to seek that union.

In passing let me ask you to note this fact. Here we have husband, wife, and five children helped, materially helped; this is entered on the case list as *one* case. Anyway we cannot accuse the Society of making out their work *better* than it is!

## EXPERIENCE.

5. A careful record of cases is kept, so that experience gained in methods, etc., may be available for future reference and guidance.

Let us see what this means. Mrs. A. comes to us, and tells us her husband is dead, and she thinks, if she only had a mangle, she could earn her living. We feel the sadness of her case, and we help her to buy one. A few months later we ask how she is doing. The poor woman shakes her head and says, 'Oh, I should have done famously, mum, but I can't get work enough; for you see there is another mangle just opposite, and two more down the street.' Our brain here suggests to us that we did not think enough; but we sinned in ignorance, we will be more careful next time. Again, a widow comes (it is usually widows who take to mangles) and asks our help in the same direction. This time we are more careful, and we make due inquiries. We hear there is no other mangle near, so we gladly help Mrs. B. to get one. Six months after Mrs. B. calls to see us, and 'Oh! that turrable mangle, mum,' she exclaims; 'it sort o' rakes all my inside, and I'm that bad that the doctor says as 'ow I'm not to work it any more.' Once more our brain whispers that we had not thought enough, or we might have seen that the woman was too delicate to turn the handle with impunity. Soon after this we visit a Charity Organisation Society committee meeting; we prick up our ears when a mangle case is brought forward. We are just about to retail our experience, when we hear the secretary quietly asking the agent, 'What about that street, are there any other mangles there?' And then, 'But the woman isn't strong enough; who will turn the handle?' Perhaps the reply comes, 'Oh, she has a blind or otherwise crippled husband who would be quite able to do that'; and so, in business-like fashion, the wisdom of just this form of help is patiently discussed, and, if possible, the desired mangle is arranged for. After the meeting we express our astonishment at their knowing what we have only just learnt. The hon. secretary answers with a smile, 'Why should you be astonished? We have only learnt it in just the same way as you have; there is no royal road; only, you see, we talk things out together, and, having the facts before us, are able to judge more wisely as each year brings us a larger experience. We learn by our mistakes just as you do; but once having found them out, we share our experiences with one another.'

How different is this method from that of a kind lady I knew, whose heart told her never to turn away from anyone who asked of her; she gave to each and all, and her house was besieged in consequence, to the great annoyance of the officers of justice; but as she never followed up a case—indeed there was no time to do so—she never learned how to improve her methods. Do we not all know many people who work thus on the surface of things, and yet they talk of having had *so much* experience. It is well to remember that in the science of charity, as in natural sciences, 'experiments do not lead to an increase of knowledge unless they are observed, recorded, and reasoned upon.'

I feel that I ought scarcely to trespass on your patience any longer, and yet I should like to say a few words in answer to the accusations so often made against this Society,—accusations which have lately been gathered together (certainly not in the

spirit of charity, nor, do I think, even of common sense) in one of the monthly magazines.

## 'INDICTMENTS' MET.

Indictment No. 1:—'Charity Organisation Society workers, being engaged in a kind of detective work, cannot get into sympathy with the people they wish to help.'

This statement is untrue. As I have already said, the so-called detective part is an infinitesimal portion of their work. As a matter of fact they do gain the love and appreciation of the larger proportion of those who come for help. Among the cases recorded in the Annual Report, you will find one where Mr. and Mrs. H., a respectable old couple, were sent back to Australia through a combination of helpers, which would hardly have been possible without some such centre as is found in our district office. Their appreciation of the sympathy and ungrudging labour spent on their behalf was beautiful to see. A real friendship feeling sprung up between helpers and helped. Nor is theirs an uncommon case, as anyone who knows the real work done can testify. Unfortunately outsiders are apt to hear from those who, from some reason or other, have been proved unhelpable; and these naturally are not favourable witnesses.

Indictment No. 2:—'They ask so many questions, and, after making all kinds of inquiries, they don't always help.'

The second half of this indictment is absolute nonsense. For of what use would it be to ask a single question, if the fact of doing so bound you to give assistance. The committee want to help, and *will* help, if they can find a way; but, not wielding 'the sword of the Almighty,' they, like the doctor, have sorrowfully to confess sometimes that they have not the power or the means to cure the evil.

Without questioning, it is impossible to know whether the case is helpable, or in which direction to look for help. It is not generally known, perhaps, that almost every bit of money assistance which is required has to be made up for each case; there is no big treasure store to dip one's hands into, even if it is a good case. Suppose, for instance, there is a poor couple who, through no fault of their own, are penniless. If there are some friends interested, and one or two children able to assist, a pension may be got up for them, say of 10s. 6d. weekly. It is no easy matter; the committee have to collect a shilling here and sixpence there, and this not for a few weeks or months, but for years. This is a big work, but a most important one. The weekly visitor taking the weekly pension is simply an almoner, not a Lady Bountiful. The call is looked forward to, therefore, as a friendly visit only, and a cordial feeling springs up between the two.\*

But suppose the old couple are quite alone, and no questioning can bring a suggestion of even a far-off friend able to assist. How can the Society gather a pension from nowhere?—a pension, mind, that may have to go on for some years. It cannot be done; and this is the most painful of all tasks, the having to say 'No' to such a case. Now, it remains with the public as to whether this state of things is to be changed or not. If a certain number of

\* In spite of the enormous work of getting up these pensions, I see that over 1000 of them were recorded in the General Report of the work done in the thirty-nine districts in the last year.



people would say, 'We are willing, if you call upon us, to give to the extent, say, of one or two shillings a week to help the pension cases, then the pain of refusal would be less frequent.'

This gathering in of the money required for each special case is not sufficiently understood, I am sure; for, frequently, some one will come into the office and say, 'I am interested in some man or woman; but I have given him or her as much as I can afford, and so has our church; will you take up the matter now?' If, before spending the money, the co-operation with the Society had been invited, the money might have been made sufficient to form adequate help. Over and over again a consultation has shown that some of the outgoings might have been much more useful if diverted in another channel.

Indictment No. 3:—'So much money goes in office expenses.'

Is there anyone who can find a way of carrying on a business or profession without office expenses? I know of none. There are thirty-nine district committees, and they are worked (as I find from the last General Report), on an average, at just under £300 a year. There must be rooms for offices in a fairly good thoroughfare—accessible to applicants and workers; there must be office expenses; there must be a paid secretary or agent, or both, to secure the continuity of the work; besides a large body of volunteers who give most valuable service with the accounts and office work, as visitors taking cases, and so forth. I am ashamed to say that some districts do not do their duty, and have to go to the Central Office for money help. This I hold to be a crying disgrace to the neighbourhood. One lady was asked for a subscription towards the working expenses, and she replied, 'Yes, I quite approve of your work, and shall be glad to do my part. I find that, taking all the houses in the neighbourhood, if each one gave half-a-crown, you would have quite enough;—here is my half-crown.' Now, the treasurer is very glad to receive half-crowns; but, unfortunately, until everyone does his part, we want a little more, and I ask you all most earnestly to do your best to make your district self-supporting, for we ought to esteem it a great privilege that we have such a place for the organisation of help in our midst, a place where people may go, either if they are in difficulty over some case requiring assistance, or if they have some leisure and want an opportunity of joining to do sound, useful work for their less favoured brethren.

#### IN CHRIST.—II.

THE article under this heading in the last number of THE INQUIRER showed that the words 'through Christ' (Philip. iv. 13) are not by any means 'a totally incorrect translation,' as alleged by the *Methodist Times*; but, on the contrary, that they fully and truly represent the original words, when the considerations necessary to a just interpretation are duly taken into account. The sense of the quoted verse may, therefore, be rightly paraphrased thus: I can do all things by, by means of, the help, the favour, of Him that strengtheneth me; or, otherwise, 'through Him that strengtheneth me'; or, 'through Christ,' if this reading be preferred.

But now, to leave this point, I proceed to offer a few remarks on another prominent part of the same article. The article claims attention by the conspicuous heading

'Unitarianism,' although the little book, 'Faith and Self-Surrender,' has nothing to do with that most unpopular of the isms—it simply treats of some important aspects of practical religion; and this it does in a spirit and in words which any religious man might rejoice to appropriate. It is not difficult, however, to conjecture that the heading alluded to was thought to afford the Methodist editor the opportunity, no doubt quite welcome to him, for one of his little flings at principles and doctrines of which, to many of us it is evident, he has a very imperfect knowledge; of which, therefore, he ought not to speak in the positive and intolerant spirit which he sometimes manifests.

The attack, in this instance, is expressed in few words, but it is, at first sight, a strong one; and the editor of the *Methodist Times* will probably not be surprised if it is thought worthy of an answer. Unitarianism, the said editor informs us, 'is as decadent in England as Secularism.' This every thoughtful, well-informed religious person knows to be a highly contentious assertion. If, however, it be for the moment conceded, and Unitarianism be in so moribund a condition, why, it may be asked, does not the *Methodist Times* allow it to die in peace? Why so often, by depreciatory or contemptuous allusions, stir it up to a kind of temporary, spasmodic life—exhibited, when it rouses itself, as it does occasionally, to answer and repel the attacks of dogmatic opponents? Is the editor in reality and in his inner thought afraid that this weak and decaying faith is not, after all, in so very bad a case? Or, is he even influenced by a secret, half-formed consciousness of his own that this intolerable heresy is not truly dying, that it is even prevailing widely and in little suspected quarters, though, perhaps, under some new designation, and that it is not unlikely, in coming if distant times, to leaven the whole mass of English Christendom?

Nay, can it be possible that our editorial friend, staunch as he is to the old beliefs, is not without a vague suspicion of the possibility, not to say the probability, of this ultimate prevalence? And is he, therefore, doing in advance what he can to warn all whom it may concern against the evil day?—in other words, to counteract the virus of heretical contagion, if perchance it should already have entered into their creeds? These are curious questions, to which the answer can be given only by and to the editorial mind itself. They suggest, however, a further question: Can it even be that the fatal influence of the much-decried faith should even now be working in himself, and that even the *Methodist Times* should be in danger of falling a victim? Of course, no one need suggest that the representatives of that paper are more than semi-conscious, or demi-semi-conscious, of this tendency to fall under the attacks of this pestilent heresy.

Whatever the answer to such questionings as these, no doubt the comments of the Methodist editor are kindly meant; but they would not be the less effective if they exhibited a little more knowledge of the subject in its various phases than they have hitherto done; and if their author were a little more free denominationally to examine dispassionately the Unitarian position, and accept and acknowledge the well-ascertained conclusions of sound reason and sound learning, even when they may not be in harmony with Wesleyan orthodoxy.

This last remark, however, requires explanation and illustration; and, in the

fewest possible words, I will endeavour to supply both. 'How is it,' the *Methodist Times* asks, 'that Unitarianism, with all its reverent theism and devoutness, its lofty ethics and its splendid public services, is obviously dying under our very eyes?' The answer of the Methodist critic to this question I have already given. It is, in substance, the Unitarian want of 'Union with Christ,' as this is understood by Wesleyanism. But there is another answer of the greatest significance, which, although it may not be so acceptable to our critical friend, ought not to be passed over in this connection. A 'real reason' of the apparent want of progress, or, if the reader will, the apparent 'decay,' of Unitarianism has just been alluded to. It is to be found in the want of liberty on the side of the clergy and ministers of various names, not only to discuss the evidences for that simpler form of doctrine, but also to speak out with fulness and freedom the conclusions to which reason and Scripture so directly lead the unbiassed mind—in the restrictions by which they are practically committed to hold and to defend only the conservative side of this much debated subject.

In every direction the churches and sects have carefully set up and carefully maintain their several little standards of long-descended, unchangeable dogma. To say nothing of the legally-enforced articles and creeds of national churches, chapel deeds without number, with their schedules of doctrine, provide that no man shall minister where they hold sway who does not teach, preach, and maintain in accordance, not, be it observed, with what he may find written in the words of Christ, but with what the founders of the Chapel have been pleased to consider Christian truth; and if he does not conform to this, he may be ejected from his pulpit by legal process! Of course, there are some exceptions to this, especially in the case of the older chapels. But the usage referred to sets the tone, so to speak, among the denominations. A Methodist writer might tell us whether exceptions are to be found in his own communion!

It follows that these over-zealous chapel founders virtually set themselves up as dictators to future generations, and refuse to allow to others, their successors, and it may be their own children, the liberty which they have exercised themselves—liberty to read the Scriptures and judge for themselves which belongs of right to every man and every minister. They assume the function of infallibility, very much as do the Roman or Anglican churches, with their Popes and priesthoods, their complicated creeds and articles.

The restraints upon freedom of thought and speech now alluded to are not confined within the limits of Established churches. Unless I am greatly mistaken, they largely affect, though in various forms, Wesleyan and other Nonconformist bodies which call themselves Evangelical; in-so-much that a minister of these communions could not, without serious peril, allow himself openly to countenance or profess the Unitarian doctrine.

This prejudice and practice of the world theological evidently constitutes a most vital, though unconfessed, 'real reason' for the slow progress of the Unitarian cause, or even for the 'decay' so unjustly alleged against it by its evangelical opponents. But, nevertheless, the world moves, and will move, in spite of such unjust and foolish impediments.

G. V. S.



## OBITUARY.

## THE LATE REV. E. MYERS.

THE funeral of the late Rev. Edward Myers, whose deeply-regretted death we recorded last week, took place on Thursday, the 21st inst., in the presence of a great concourse of friends and sympathisers. The first portion of the service took place in the High-street Church, which was entirely filled. A number of ministers of other denominations attended, either at the church or in the General Cemetery, where the interment took place; and, besides friends and relatives, many from a distance (among them the Rev. Frederick Myers, S.J., of Stonyhurst, a brother), a large number of local friends attended, and many wreaths were sent. The Rev. G. Eyre Evans opened the service, and the Rev. J. C. Street gave an impressive address. He said there lay before them that day the remains of one of God's soldiers, a brave, true-hearted warrior, who, through a long campaign of five-and-forty years, never faltered in his allegiance, never shrank from a post of danger, but was always at his duty, and was faithful unto death. This soldier caused no tears to flow, he smote no fellow-man in all his strife; but raised up the fallen, caused the 'widow's heart to sing for joy,' and was 'a father to the fatherless.' Their brother was a soldier of truth and righteousness. He never presumed to think that all God's truth had been revealed to him—that all others were in error, and that he alone was right; but he was heroic enough to stand by His truth in a minority, amid obloquy, and readily paid the penalty of social banishment and comparative penury. In every question which arose where righteousness was involved, there could never be a doubt where he could be found. He had the true heart of a bold warrior for God, who might be smitten down, but who knew he could not be conquered or the right injured. He bore the scars of many an honourable wound while, on the side of God, he fought for the welfare of his fellow-man, and should not they pay him high honour as they bore his remains to the grave? For forty-five years he had been in the battlefield, twenty-three of them spent in Shrewsbury, and there, at his post, amid the love of his people and with the respect of many against whom he had often to fight, he had fallen down to die, affirming in his last words that in life and in death he would be still with God. What could be more complete than that? He (the speaker) was not insensible of the great loss which had come upon her who had been his companion in life, nor of the trouble which had smitten the members of his little flock, nor did he forget how many there were in the town and throughout the Midlands who were regretting the citizen, the scholar, the gentleman; but he was most of all triumphing in their deceased brother's joy, and thanked God that such as he had lived and died. Such men as he uplifted our common humanity and threw a sweetness and glory about it. The fight was now o'er, but the dead lived, and in their hearts and lives he would have his living memorial.—The service ended with the playing of the "Dead March" in *Saul*. The funeral cortege then proceeded to the cemetery, where, at the open grave, the concluding portion of the service was gone through by the Rev. J. C. Street, who also delivered another brief address.

A memorial sermon was preached on Sunday evening by the Rev. J. C. Street, who will (we understand) remain in pastoral

charge of the congregation for several months. There is pathetic appropriateness in the fact that the last offices toward the dead were performed by Mr. Street, the last minister of the Church of the Saviour, which Mr. Myers had served in the height of his prosperity. It is interesting also to observe that at Wolverhampton reference to Mr. Myers was made by the Rev. John Harrison at the close of morning service. The changes brought about by the lapse of nearly a quarter of a century are illustrated by the fact that only two persons were present who were members during Mr. Myers's ministry. He won the esteem of every member of the congregation in his time, and was highly esteemed by all who met him in the public life of the town. Mr. Harrison spoke of his long and faithful services in the cause of liberal Christianity in the Midlands, and his cheerful readiness to take his share in any work making for freedom and righteousness, and of that perfect grace and pleasantness which endeared him to all his ministerial brethren.

The *Shrewsbury Chronicle* supplies some particulars of the late Mr. Myers's career, which will supplement the outline we published last week. He was born in Lancashire in 1830, and was originally intended for the Anglican ministry, but coming under the influence of Dr. Martineau, then at Liverpool-street, he became a Unitarian, and was only twenty-one when he was appointed our minister at Walsall. In 1860 he was called to be co-minister with Mr. George Dawson at Birmingham, and while there he married Miss Thomas, the daughter of one of the founders of Mr. Dawson's church. As already recorded, Mr. Myers subsequently held the pastorate at Wolverhampton, and finally settled at Shrewsbury in 1873, in succession to the Rev. J. McKee. It is probably well known that the family of Charles Darwin were attendants at High-street church, and it is interesting to notice that Mr. Myers, who was a thorough evolutionist, devoted his artistic ability, which was considerable, to the designing of a tablet to the memory of Darwin, which was erected in the church—"the only one in a place of worship," says the *Shrewsbury Chronicle*, "with the exception of the well-known tablet in Westminster Abbey." Mr. Myers was also an able musician, though in his busy life he found but little time for the development of his tastes in this direction. In public life the deceased gentleman was much esteemed for his honesty of purpose, his integrity, and his broad views. While he yielded to none in his determination to uphold his principles, theological as well as political, he was always recognised as a genial and courteous opponent. He fully recognised the responsibilities of citizenship, and endeavoured to do his duty in that respect. For twelve years he was an active member of the Shrewsbury School Board, his connection with that body ceasing at the recent election, and for a considerable period he officiated as a guardian of the Atcham Union. He was a Fellow of the Geographical Society, a member of the Council of the British and Foreign Unitarian Society, and of the South Cheshire and District Sunday School Association. He was also an active member of the Shrewsbury Nonconformist Association; a member of the Shrewsbury Burial Board, when that body was in existence; and up to the time of his death a member of the Shropshire Archæological Society, of the Caradoc Field Club, and of the Darwin Memorial Committee.

Mrs. Myers writes:—"Will you be good enough to allow me through your columns to return my grateful thanks to all who have shown to me such sympathy and kindness in this time of my sorrowful bereavement? I am quite unable to write separately to all my kind inquirers."

## MR. JOSEPH ORMROD, JUNIOR, BOLTON.

It is with feelings of deep regret that we record the death of this gentleman, which took place at his residence, Morelands, Heaton, near Bolton, on Thursday, January 21, in the fifty-first year of his age. By profession a stock and share broker, he was partner in the firm of Lawson and Ormrod, of Manchester, who have attained a position of considerable distinction in the financial world. Possessed of a clear head and sound judgment, combined with a magnetic personality, Mr. Joseph Ormrod's advice on many commercial and financial undertakings was eagerly sought, and readily and cheerily given. For many years he was an active member of the Bolton Liberal Association, and served it efficiently in the position of treasurer; and long after he was compelled to resign it by stress of business and considerations of health, he exercised a powerful influence in that inner circle which is to be found in all public movements. A sharp attack of illness a few years ago, which left a permanent impress on his constitution, compelled him to refuse all public offices and honours.

He was a devoted member of the Bank-street congregation, and took the deepest interest in its welfare, as well as that of Unity Church. So long as health permitted, he was a regular attendant at the Bank-street services, and no movement which had for its object the prosperity of Bank-street Chapel or of Unity Church appealed to his nature in vain. In the social circle he was everywhere beloved for his cheery nature, his ready flow of conversation, his wide knowledge of human nature, his love of fun and humour, while the widow and seven children who are left to mourn his loss know too well what he was to them. His remains were interred at Rivington, in the burial ground surrounding the venerable chapel in which, some twenty-seven years ago, he was married.

It is passing strange that such a one should be taken from his relatives and friends when he is so much needed, and at a time when he should have been in his prime. For in this age spirits bright, cheery, and helpful as his are much wanted to lessen the friction of life and smooth its rough places. Yet he is not lost, but gone before; gone to a sunnier clime, where the rough blasts of earth's winter will not touch his spirit; gone to the Father's nearer presence and higher service. The memory of his life will long remain like a gleam of sun in the heart of many a friend, while in the home circle his vacant chair will help to hallow the daily life of those he has left behind.

F. T.

WE have received the ninth annual report of the Fulham Free Public Library, which is evidently thriving, and in which THE INQUIRER is to be seen by inquirers.

*Open Court* (Chicago) now appears monthly instead of weekly as heretofore. We learn that one benefactor, Mr. E. C. Hegeler, of La Salle, has chiefly the credit of keeping it going.



# PROFESSOR BRUCE'S GIFFORD LECTURES.—II.

## MAN IN EVOLUTION.

IN his second lecture, given on Sunday week, Professor Bruce said that our fathers of a century ago would have said that man was the lord and king of the creation. Evolution affirmed that answer. It was not a settled matter that man is out and out the child of evolution, but it was generally acknowledged that he is the product of evolution on the animal side of his nature; and any dispute outstanding related to the psychical side of his being. We were naturally, and justly, jealous [for man's prerogative as a rational and moral being; in that direction his distinction chiefly lies, and he is furthest removed from the lower animal creation. An American evolutionist had stated that 'no fact in nature is more fraught with deeper meaning than the two-sided fact of the extreme physical similarity between, and the psychical divergence of, man and the group of animals to which he traces his pedigree.' There was a legitimate fear lest this divergence be lessened and his concomitant dignity be compromised by bringing man's highest nature within the scope of evolution. Yet, for one who was mainly concerned for the religious significance of man's position in the universe, the interest by no means lay exclusively on the more conservative side of the question. Making man in his entire nature subject to evolutionary law, without sacrificing essential truth, presented advantages for Theism. Thus, evolution became the absolutely universal method of creation, whereof man in his whole being is the highest and final product. One could then interpret the whole process by its end. If human reason and conscience had no part in the great movement, then their possessor was neither explained by it nor it by him. But bring him, soul as well as body, within the movement, and we were entitled to point to all that is highest in him, and to say that this was what was aimed at all along, the goal towards which the age-long process of creation was marching, even towards the evolution of mind and spirit under the guidance of Eternal Reason. It was vital that we should conceive of God as immanent in the world, unceasingly acting through the history of its development and as the ultimate cause of all that happens. But it was not necessary to resist to the death the idea that the human mind was the product of the great continuous movement by which the world as it now is had arisen out of that primitive homogeneous ocean of undifferentiated atoms. Faith in God might remain intact, though we said that man, physically and psychically, is no exception to the universal law of growth, no breach in the continuity of the evolutionary process. In the devout mind, however, a prejudice was often created against the ethics of evolution by the fact of their being frequently associated with religious agnosticism. It was, unhappily, the fact that the advocates of evolution in the moral sphere too often assumed an attitude of indifference or hostility to faith in God, the soul, immortality, etc., and this tempted Christian readers to throw away their works in disgust. It was not wise, however, to assume that this association was other than accidental. Man was now a rational and moral subject in a sense predicable of no other living creature in this world. This distinction may have been gained either by evolution

or by special act and favour of God. If evolution were found to be inadequate to the production of so great a result, then they knew where they were. But if it were found adequate, were they where some evolutionists and not a few Christians thought they were—in a universe without God? He said no. Why should evolution of intellect and conscience exclude God any more than evolution of physical organisation? If God were immanent in the universe, then He was in that part of the evolutionary process not less than in all others. Evolution was simply his method of communicating to man the light of reason and the sense of duty;—surely a worthy ending to the long process of world-genesis! The process, however rude and even brutal, did not disgrace the result; the latter rather invested the whole process with dignity and moral significance, and helped us to understand how Deity could have to do with it. The lowest stages of evolution seemed unworthy of the Creator; but when we thought of man, with his reason and conscience as latent therein, it became conceivable how the Divine Spirit might brood yearningly over chaos, starting the mighty movement by which it was to be slowly turned into cosmos, with man for its crown of glory. Evolution did not degrade man; he conferred honour on evolution. To consider him as wholly the child of evolution, instead of being a stumbling block to faith, was rather the key to all mysteries, revealing at once the meaning of the universe, the nature of God, and man's destiny.

THE *Christian World*, noticing Dr. Vance Smith's article in last week's *INQUIRER*, thinks that 'apart from the question of philosophy,'

the *Methodist Times* has expressed itself with a certain exaggeration on the point. Its further comment on another sentence of Dr. Martineau's—"it was the image and the love of Christ that gave Paul this various power"—that 'no one would have denied that more indignantly than Paul himself, is surely beyond the fact. What is Paul's own affirmation in another place—that 'the love of Christ constraineth us'—but the putting in other words of Dr. Martineau's own idea? The mystical divine union which the reviewer goes on to aver as the real secret of Paul's strength is a doctrine which we entirely share with him. But it wants defining. That union was not, surely, with the historical person, Jesus Christ, limited as he was in space and time, but with the God in Christ. When the question is argued down to its elementary facts and its first principles, we suspect there would be found no great difference between reviewer and reviewed.

Now, we wonder whether those who think with the writer of the above quotation understand what Mr. Hughes means by the phrase 'in Christ,' which, he says, we Unitarians do not understand. The doctrine certainly 'wants defining.'

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# THE QUIET HOUR.

## THE MINISTRY OF SORROW.

WOULDEST thou that Life should only bring  
Thee Joy, through all its span?  
WOULDEST thou that grief and suffering  
Were all unknown to man?  
WOULDEST have, with flowers, thy way  
bespread?  
Thy days all smoothly run?  
No weary feet, no aching head?  
Thus were no victories won!  
The oak-tree, bending o'er thy head,  
Tells both of cloud and sun:  
The brooklet, coursing through the mead,  
By storms its life hath won.  
If thou the oak-tree's strength wouldest share,  
Shrink not from pain nor death:  
The crown of thorns thou needs must wear  
Before the victor's wreath.  
As gold refined and purged from dross  
Shall be thy heart, when tried  
By seven-fold fire; bear thou thy cross:  
Thou shalt be glorified! A. A. L.

## THE LARGER TEMPLE.

THERE is a temple which was not made with hands, whose name is Nature, and whose God is Love. The worshipper in that august and glorious fane may be ejected from a hundred synagogues, but never will he find himself excluded from those all-embracing bounds, where all is holiness to God, and nothing common and unclean. He may have trials of faith, beholding clouds and storms, and sin and misery, and grief and death. But he knows that the sun never sets, and the stars are shining somewhere; that never was winter so dreary, but the joyous spring was close upon its wake; he knows that sere leaves and withered flowers supply the everlasting soil for fresher green and brighter bloom; that disappointment is the food of hope, anguish and sorrow the relish of delight, and sin the hunger and the thirst for righteousness. The worshipper of Nature's God will always be an optimist; for it will not escape him that the dreary days are fewest, and none so dreary but it has its charms. Believe me, he will not love his Bible less because the light of nature falls upon the page, and he finds that its writers were men just like himself, and drew their truest inspiration from the self-same source. He need not fear the loss of fellowship with Jesus because he becomes, like him, a simple child of nature, reading the lessons of his Father's love inscribed on the petals of the lilies of the field, and drinking in the balm of God's compassion, with those impartial raindrops that descend on all mankind.

E. M. GELDART.

## PRAYER.

O LORD most merciful, beneath Thine eye the secrets of our hearts are open, alike the hidden faults, the silent prayers, the sorrows none other may share, the hopes and longings that we cannot speak. Good for us it is to dwell in the sweet and solemn consciousness of Thy nearness and Thy perfect insight, and in all times and in all places to know our great Friend and Helper is at hand. With humble thanksgiving we would drink anew of the springs of holy inspiration and divine comfort. Make clean our hearts from every dark and evil thing, heal our infirmities, strengthen our will, and through Thy mercy may we still go on to learn the wisdom that makes perfect, the peace that abides, the gracious spirit of Jesus Christ.—AMEN.



# The Inquirer.

Religious, Political, and Literary Newspaper and  
Record of Reverent Free Thought.

ESTABLISHED 1842.

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LONDON, JANUARY 30, 1897.

## THE AMERICAN LIST AND OURS.

THE delicate and difficult matter of settling the principles upon which our ministerial list should be drawn up is one which, as we showed recently, has had its parallel in an orthodox Nonconformist body in this country. We have been reminded also, from time to time, that our Unitarian brethren in the United States have been long in consideration of the subject; and we find that a very definite attempt has just been made to settle the policy to be followed. The Year Book of the American Unitarian Churches for 1897 contains the 'Rules of the Committee on Fellowship,' prepared in accordance with instructions given by the National Conference. We observe that the list of ministers, which appears in the Year Book, is now 'revised' by the Committee of Fellowship appointed by the National Conference, and among their new bye-laws is one stating that 'No one admitted by the Fellowship Committee shall be entitled to claim 'insertion in the list of ministers until 'after being settled in some parish or 'other regular ministerial employment 'for at least one year.' But the subject is sufficiently important to justify quoting in full the 'Rules of the Committee 'on Fellowship':—

1. Whenever any person who has not received adequate instruction in the Divinity School at Cambridge, or the Theological School at Meadville, as shown by a certificate of the Faculty of the School in which he has studied, shall desire to enter the Unitarian ministry, he shall be requested to make application, expressing such desire to the chairman of the sub-committee having jurisdiction over the territory in which he resides.

2. Each sub-committee shall, after thorough investigation, report their decision, whether favourable or unfavourable to the applicant, together with all material facts in the case, to the Secretary of the General Committee.

3. The Secretary of the General Committee shall be required to make a complete record of

every case so reported to him, and immediately thereafter to notify the Chairman of each of the Sub-Committees, excepting the one having original jurisdiction over the case.

4. Unless, within thirty days after the mailing of such notice, objection to the finding of the sub-committee having original jurisdiction over the case is filed with the Secretary of the General Committee, the action of the said Sub-committee shall be regarded as approved by the General Committee, and in case of the acceptance of an applicant, publication of that fact shall immediately thereafter be made in one or more of the denominational papers, over the names of the Chairman and Secretary of the General Committee. Exception, however, shall be made in cases in which the Sub-Committee making the examination recommends that the applicant be put on a year's probation, with licence to preach as a candidate in our pulpits. In all cases of this kind, the certificate shall not be issued until the applicant shall have received a call to the pastorate of one of our churches.

5. To insure uniformity of procedure, each Sub-Committee will ask of those who come before them satisfactory evidence of their intellectual and moral qualifications, including a statement of their course of theological study and their purpose in entering the Unitarian ministry. They will require the applicant to submit a sermon, together with such testimonials and references as may be deemed necessary to a full understanding of the case, and, in addition, they will require a personal interview with him.

The points of interest here at once assert themselves, and not the least is the fact that, in a Liberal community like that of our Unitarian congregations in the States, it has been found desirable to exercise special care in regard to what we may call, in Dr. MARTINEAU's words, the 'ministerial roll.' The suggestion naturally presents itself as to our own case, whether the present method of preparing the list of ministers is satisfactory. Of course, it may not be wholly satisfactory, and may yet be preferable to any other that can be devised. With the example and experience of the American brethren to assist us, we may, however, hope to improve somewhat on the present method, which is certainly in several respects open to criticism. In this week's report of the meeting of the Council of the British and Foreign Unitarian Association is a statement presented by the Executive Committee respecting this matter. We are told that 'the Committee have from the first declined to 'give instructions or accept responsibility' for the drawing up of the List in the Year Book, which, it must be remembered, is the only approach to an official list we possess. To an unnamed editor, apparently, is relegated the question of the propriety of inserting or omitting any name or names; and though we can quite accept the Committee's assurance that, in drawing up the List, the editor is guided solely by the precedents without regard to special theological views, we cannot look upon the present stage as a final one in dealing with this serious matter. It is proper to remember, of course, that, until a few years ago, there was no Year Book at all, and that the Association had no share whatever in the publication of the Pocket Almanac which formerly gave the List, and which, as everyone knows, was purely a private speculation. It was, we think, a prudent thing for the Executive Committee in office, when the Association took over the

Almanac and began the issue of a Year Book, to abstain from assuming the functions of revising the List. Had it assumed that function, some very difficult questions would have arisen, and, foremost, the question as to the right of the Association to pose as a sort of ecclesiastical court with power over the churches. But, proper as it was, in our opinion, for the Committee to shrink from taking such a questionable step, it would be absurd, surely, to let the case remain as it stands. The editor of the Year Book could, no doubt, be named with certainty by many of our readers, and they would with one consent credit him with every desire to be scrupulously fair and prudent in all his dealings, but modesty compels us to admit that editors may err! Besides, the circumstances have so changed since an irresponsible private person could be left to publish the List, that even a responsible public person cannot quite adequately fill the seat of authority. It is not merely that a greater sense of unity pervades the churches, and that, thanks to the District Societies and the National Conference, we are far less of a rope of sand than formerly. There has also been developed along with the feeling of unity a feeling of responsibility. It will be impossible at any time, we hope, to limit the freedom of the individual congregations in any authoritative way. But there is a difference between a healthy feeling of self-respect and an undesirable ambition to dominate the free life of our community. In a matter of legal right, any congregation may certainly choose any man to be its minister. So be it. But it is just conceivable that the man chosen in a particular case might not, for moral reasons, be at all welcome to the ministerial brethren, or to the body at large. Must the mere fact of congregational election qualify a man to be on the List? We may fairly ask, also, whether the mere fact that a preacher has begun services, say at some room or hall, entitles that movement to be enrolled as a 'church'? In each case much chagrin and trouble might be prevented if a little more care was exercised, care alike for the liberty of preaching and Church life, and for the general well-being of our whole movement. The provision that a certain time should elapse after a minister coming from other than our own colleges has been accepted by a congregation, and before his name is enrolled, seems to us most reasonable. At the same time, it ought to be possible to indicate in some effective way those intending ministers who are open to an engagement. These, however, are matters of detail which do not call for present discussion. What does press is the question whether the system now in operation is a good one, or as good as we can arrange, and, if it is not satisfactory, what steps can be taken to improve it. We have hitherto been going on with a kind of directory of names and addresses for the convenience of secretaries and others; but a mere directory is not exactly what the List is supposed to be.



MR. STOPFORD BROOKE ON  
LIBERAL THEOLOGY.

A MOST interesting 'interview' with the Rev. STOPFORD BROOKE is given in this week's *New Age*, which will well repay reading in its entirety. It opens with some particulars of the great preacher's early days and ministerial career, among them not a few that, if not wholly novel, are not generally known. Leaving our readers to peruse these for themselves in the pages of our enterprising contemporary, we think special attention should be given to those portions of Mr. BROOKE's remarks which bear upon his own theological position, and his forecast of the position of liberal theology in general. He says he left the Church in 1880 because he could no longer hold the doctrine of the supernatural birth of JESUS, and because he felt the whole of the Church of England's dogmatic scheme rested upon the truth of the Incarnation. 'I have,' said he, 'a great and solemn passion and love for JESUS CHRIST, but I could preach him no longer while remaining in the Church of England, for what I said concerning him was taken, I felt, in a different sense from what I meant, by the people listening to me, and I fell back simply upon ethical teaching.' At last this had to end; being unable (paradoxical as it may seem) to 'preach CHRIST' in the Church, he ceased to belong to it, so that he might be free to 'preach CHRIST' once more. 'Mere ethical teaching seems to me to be anti-Christian. JESUS was not an ethical, but an ideal, teacher.' All this is interesting and suggestive, and may be fruitfully considered alike by those who are heterodox and those who are orthodox. If the latter will be patient to think upon it, does not the fact mean much, that one honest and gifted teacher had thus to leave the Establishment in order to be Christian?

There is more matter for the heterodox in the passage which follows. It deals with the 'theological outlook,' and here we cannot do justice to Mr. BROOKE without quoting his words at some length. He said, in reply to his interviewer's question:—

Modern liberal theology seems to have reached that point of negation from which there is no 'advance' possible except into unbelief in God. I think it probable that men will have to 'retreat' into more belief than they have now. To leave Christianity—which is to believe in God as a Father, in the forgiveness of sins, and in immortality of consciousness in God, and in men as our brothers, who claim from us all the duties and rights and affections which belong to brothers who are bound together in God's Fatherhood—to leave this, which is Christ, is to fall back on ethics alone, or on positivism, or on an ignorance of all beyond that which the understanding proves. Men may do any of these things and do good work, but they cannot be said to have a religion, or to believe in their being spiritual beings, or to have the power to form a Church, or any spiritual body whatever. An agreement between men on some truths as a foundation of religion is absolutely necessary for unity of worship or action in religion. When Liberal Theology steps into saying, 'I do not know,' with regard to the existence of God as Love, from which the truths of the brotherhood of man and the forgiveness of sins and the immortality of the soul necessarily flow, it ceases to have a religion in the sense in which I use

the word. It is ethical, humanitarian, positivist, scientific, utilitarian, agnostic, anything, but it is not spiritual. It will not move the deeper life of humanity. It will not minister to progress. Liberal Theology will have to go back into more belief, to have and maintain a few clear faiths, if it is to serve the cause of mankind.

No doubt, among these significant remarks there are points that lie open to criticism; such, for instance, as the reference 'which is CHRIST,' the phrase in which Mr. BROOKE sums up the essentials of Christianity, viz., the belief in God as a FATHER, the forgiveness of sins, immortality, and a brotherhood dependent on the great Fatherhood. It might be remarked, too, that there is a certainty of conviction as to what is and what is not possible to men who leave these doctrines, or any of them, and still wish to be 'religious,' which has been equalled in theological controversy before in connection with other points. We do not, for ourselves, however, at all complain that Mr. BROOKE should insist upon these principles and ideas as vital. We have no confidence whatever in the future of a religious school, if school it could be called, that should hold no beliefs vital and necessary. We know no such school. We cannot say we have never met individuals who have dismissed earnest discussion with some shallow remarks as that 'it does not matter so long as the life is all right,' 'there is truth and error in all systems,' and so forth. These and similar remarks are in their place and degree proper; but they are out of their place, and assume a ludicrous importance, when they are supposed to do duty for conscientious examination of the truth. As to the necessity for a 'retreat,' we should be loath to quarrel with a word, but it is a pity that words like 'advance' and 'retreat,' which are of the question-begging order, should ever be used in these discussions. If any real advance is made in religion, surely it is when the fuller tides of thought and feeling come in, when the spiritual asserts itself, and the whole man is filled with energy and devout love. We often hear talk about the 'advanced' school being predominant, and the like. If the phrase implies that a certain critical attitude towards the Scripture and Christian history prevails, we understand it, and believe it is true. The same thing is coming to be true of all the intelligent ministers of all denominations; witness the output of literature on the Bible that flows from the leaders of all sects just now. But, if the term alluded to means that there is less emphasis now than formerly on the spiritual side of religion, that there is less trust in the love of God, less burning sympathy with the sorrows of man, less yearning for the diviner life now than in a former generation, we can only say the evidence has not reached us. We shall not insult the memory of our forefathers by saying, as is so often done, on the basis of very slight knowledge of their words, that they were 'cold,' 'critical,' 'textual,' 'philosophical,' and the like; and we will not allow that their sons can be

described by these or similar adjectives. There is to-day, if we are able to judge,—and we think we are,—a rising tide of spirituality amongst our churches. The Essex Hall 'Pulpit' would compare favourably with any similar collection of old. Books of devotion, though not numerous, are not rare. Our hymns are not less poetic than those of a by-gone generation; and if too many dull and hindering relics remain with us still, there is increasing sensitiveness to their harmfulness. All this, which could be indefinitely extended, goes to prove, not that any 'retreat' has set in, but that the fuller and completer 'advance' is being made. Our churches owe much in this respect to the influence of Mr. BROOKE and to preachers like him, who bring to the pulpit the resources of a mind stored with the treasures of literature and touched with poetic ardour. We hope that we may long have his word and example, and that, if the plan sketched out by the PRESIDENT at Tuesday's Council can be carried out, he may, in some more conspicuous way than heretofore, stand as a leader in the onward march of Unitarianism.

BRITISH & FOREIGN UNITARIAN  
ASSOCIATION.

## COUNCIL MEETING.

THE Council met on Tuesday afternoon at Essex Hall, the President (J. Frederick Schwann, Esq.) in the chair. There were also present:—Rev. F. Allen, Miss Bartram, Mr. Howard Chatfield Clarke, Mr. Edgar Chatfield Clarke, Mr. W. C. Clennell, Rev. G. E. Evans, Mr. J. Harrison, Rev. Dr. Herford, Mr. I. S. Lister, Rev. T. L. Marshall, Miss M. Martineau, Mr. D. Martineau, Mr. F. Nettlefold, Miss Preston, Mr. J. T. Preston, Mr. Ion Pritchard, Rev. H. Rawlings, M.A., Miss E. Sharpe, Rev. R. Spears, Miss Spencer, Mr. Hugh Stannus, Rev. W. G. Tarrant, B.A., Mr. S. S. Tayler, Miss Tayler, Mr. W. Tate, Miss Teschemacher, Mr. J. C. Warren, Mr. R. W. Wright, and the Secretary.

The Minutes of the preceding meeting (October 21, 1896) were read and confirmed.

The SECRETARY reported, on matters arising out of the Minutes, as follows:—

The Committee, through Dr. Herford, invited Professor John Fiske, the well-known American writer, to deliver the Essex Hall lecture at Whitsuntide meeting, on Tuesday, June 8th. Professor Fiske has written to say that it will be very difficult for him to leave home this year, but he trusts that it may be possible for him to come to England in 1898. The question of selecting another lecturer, or postponing the lecture until another year, is at present before the committee for consideration.

The Council, at its meeting on October 21st, 1896, passed a resolution requesting the Executive Committee to take steps to secure the better appreciation and wider use of the Revised Version of the Bible. The Executive Committee, at their meeting on November 11th, were informed that Mr. Julian Winsor, who had all along taken a deep personal interest in the matter, was prepared to give a donation of £20 towards a fund for the circulation of the Revised Version. It was resolved to gratefully accept this offer, and to invite donations



towards this object through the columns of *THE INQUIRER* and the *Christian Life*. In response to the appeal, the sum of £40 12s. 6d. has been received. The Committee decided, as a first step, to offer to supply a good pulpit copy, carriage free, to any congregation prepared to pay 10s., charging the balance of the cost to the Special Fund. It is gratifying to report that no less than 69 congregations have taken advantage of the offer of a pulpit copy of the Revised Bible; and to provide all these congregations with copies, will leave a deficit of £1 6s. on the Special Fund. Several ministers and secretaries of congregations have written, warmly thanking the Association for taking the matter in hand, and providing them with such an admirably helpful aid to their worship and work.

The following report was then read by the SECRETARY:—

#### REPORT OF THE EXECUTIVE COMMITTEE.

Three meetings of the Executive, and seven-teen of the various Sub-committees, have been held since the last meeting of the Council, on October 21, 1896.

It is with feelings of great regret that the Committee have to report to the Council the death of two of its members since the date of the last meeting. Mr. Thomas Young, of London, died on November 2, 1896, at the ripe age of 81, honoured and beloved by all who knew him for his integrity, faithfulness, and goodness. The Rev. Edward Myers, of Shrewsbury, died on January 16, 1897, at the age of 66, after an earnest and devoted ministry, and a career of public usefulness, which won for him the respect of all with whom he was associated. The members of the Council will desire to join the Committee in conveying their sympathy to Mrs. Young and Mrs. Myers, and to their relatives and friends, in the great loss that has befallen them.

#### FINANCE.

In respect to Finance, the Treasurer's accounts for the year ending December 31, 1896, have been made up. A balance of £75 17s. 10d. was brought over from 1895, and during 1896 the sum of £1891 4s. was received in subscriptions, a decrease of £117 3s. 6d. on the previous year; £622 2s. 6d. in donations, including £50 from the Rev. E. S. Anthony, in memory of his aunt, Miss Anthony, of Much Hadham, and £100 from Mr. Charles Cochrane, received since the last meeting of the Council, an increase of £430 9s. on the previous year; £394 4s. 7d. from 130 congregational collections, an increase of £55 1s. 1d. on the previous year—the largest sum from the largest number of congregations received since Association Sunday was established in 1883. Dividends, interest, and rent yielded £814 9s. 11d., an increase of £60 17s. 8d. on the year 1895. The Book-room sales, including money paid from the general funds of the Association for grants, amounted to £1273 5s. 11d. The committee received one legacy of £270 from the late Mrs. Steele, of Worthing; and they have sold out £900 Walkers, Parker, and Co.'s debentures. At the end of the year 1896, these and other sums, making £1478 4s. in all, were placed on deposit awaiting investment.

The expenditure from Jan. 1 to December 31, 1896, included £1981 4s. 9d. in grants to churches and missionaries, nearly £100 more than the total amount received in annual subscriptions; foreign mission grants amounted to £315 2s. 4d., not including any grants on account of work in India since June 30, 1896, since which date all Indian work is paid out of the special fund raised for the purpose. Grants of books and tracts to congregations, postal missions, and private individuals required £413 1s. 9d. The book department, for printing, binding, advertising, etc., but not including salaries, cost £1047 15s. 3d.; the Essex Hall trustees were paid £150 towards maintenance expenses; salaries of the office and book-room staff amounted to £610 11s. There was a

balance in hand of £47 1s. 10d. at the end of the year.

The Committee desire to direct the attention of the Council and the members and friends of the Association to the importance of keeping up the annual subscription list to the high limit to which Dr. Herford succeeded in raising it a few years ago. Deaths and other natural causes gradually reduce the list of old supporters, and new subscribers are constantly needed to fill their places.

#### PUBLICATIONS.

Since the last meeting of the Council, the Rev. R. A. Armstrong's book, 'God and the Soul, an Essay towards Fundamental Religion,' has been published by Mr. Green, on behalf of the Committee, and it is gratifying to record that the book has been received with marked appreciation by those well able to judge of its merits, and it is hoped that a large circulation will be secured. Arrangements were made by which ministers and members of the Association were offered copies at a reduced price, if orders were received before the date of publication. A considerable number took advantage of the offer, but not so many as the Committee had hoped, considering the importance of the subject and the value of the book. 'Light for Bible Readers,' by Rev. J. Page Hopps, has been added to the series of Tracts for the Times; 'The Church of the Future,' by the late Rev. S. F. Macdonald, to the Unitarian Leaflet Series. The following leaflets have been reprinted:—'Unitarian Christianity Explained,' by Rev. R. A. Armstrong; 'What Unitarians Believe,' by Rev. C. Hargrove; 'Unitarian Christianity,' by Rev. F. Walters. The Cardiff congregation have utilised several of the Tracts by placing a cover with Church and local notices on them. Five hundred copies of the Unitarian Almanac for 1897 have been issued, and they are nearly all disposed of; the amount received in sales practically covers the cost of production. 1750 copies of the Year Book have been printed, 1150 in paper covers have been forwarded to subscribers to the Association of 10s. and upwards; the remaining copies have been bound up in cloth for sale at 1s. net. Several new features have been added to the Year Book for 1897, including a list of congregations in the order of the dates when they were founded, according to the returns received by the editor from ministers and secretaries, revised by the Rev. George Eyre Evans, who has devoted careful and prolonged study to this subject.

With respect to the publication of the Almanac and the Year Book, the Committee have from the first declined to give instructions or to accept responsibility in the matter of inserting or leaving out names of ministers. In inserting new names, the editor simply follows the precedents of former years, without reference to any question of theological belief.

New catalogues of books and tracts have been issued to all ministers and secretaries of congregations. The Council will be interested to learn that during the year ending December 31, 1896, 3072 books, 116,112 tracts, were distributed to applicants, to the value of £413 1s. 9d.

#### MISSION.

The following grants have been voted since the last meeting of the Council:—Elland and Pepperhill, £20, in aid of the salary of the Rev. J. Taylor; Huddersfield, £10, in aid of a series of Special Services; Leicester, Free Christian Church, £20, in aid of the minister's salary, from the date of his appointment; Lewes, £10, in aid of the minister's salary; Loughborough, £5, in aid of a series of Special Services; Newbury, £25, in aid of the minister's salary for the year beginning February, 1897; Peckham, £20, in aid of alterations, repairs, and renovation to the chapel; Ramsgate, £75, dating from the settlement of a minister. In regard to the appointment of a minister to take charge of Byker and Choppington, the Committee have agreed to make a grant in aid of the missionary's salary equal to the amount paid by the Committee of the Northumberland and Durham Unitarian Association. They have also to report that the Rev. J. H. Weatherall, B.A., is now settled as minister at Darlington,

with the pastoral oversight of Barnard Castle, where he preaches once a month.

At Lewisham there seems every prospect of founding a new congregation, as the district is densely populated, and several people have already expressed their strong desire to have Unitarian Services established. The Committee have intimated to the London District Society that they are prepared to support the movement, and to make a grant up to £80 for the first year, provided that a suitable building be hired and a minister placed in charge of the movement.

The Committee continue to receive careful reports from the Revs. Dendy Agate, T. B. Broadrick, T. E. M. Edwards, Dr. Griffiths, and John Harrison of the work which they are doing as District Missionaries. These reports are of great interest and value to the Executive Committee in giving them an insight into the work and needs of the various districts in which the superintendent missionaries are engaged. The most recent reports bear witness to much devotion and zeal in promoting the cause of Unitarian Christianity in their respective districts. The Committee desire to commend the excellent example set by the Southern Association in securing the services of the Rev. R. A. Armstrong for a series of special lectures in connection with various congregations in the South of England, and of the Yorkshire Union in arranging an admirable series of week-night Lectures by leading ministers at Bradford, Leeds, and Sheffield. The Committee have at the present time under consideration the grants to churches and missionaries for the current year, particulars of which will be reported at the next meeting of the Council.

#### SCOTTISH.

The Treasurer's account of the McQuaker Fund for the year ending Dec. 31, 1896, shows a total income of £877 17s. 10d., and an expenditure of £730 13s. 5d.—a balance of £147 4s. 5d. on the year's accounts, which, adding the balance of £182 1s. brought forward from 1895, leaves a net balance carried forward to 1897 of £329 5s. 5d. It was reported at the last meeting of the Council that £500 had been conditionally promised in May, 1896, towards the cost of erecting a new church at Kirkcaldy; if this sum were reckoned as a liability, the accounts for 1896 would show a deficit of £170 14s. 7d.

Lectures expository of Unitarian Christianity have been delivered by ministers at the following places:—Rev. W. H. Lambelle, at Berwick and Hawick; Rev. A. Lazenby, at New Milns and Elgin; Rev. G. Pegler, B.A., at Coatbridge, Falkirk, Rutherglen, and Shettleston; Rev. A. Webster, at Fraserburgh, Kemnay, Kintore, Inverurie, Peterhead, and Stonehaven; Rev. H. Williamson at Broughty Ferry. The attendance and interest shown by the audiences varied greatly in different places. The largest attendances and the keenest interest were in the north of Scotland, where the Rev. A. Webster lectured.

The University Towns Lectures, delivered by the Rev. Dr. Brooke Herford and the Rev. L. P. Jacks, at Aberdeen, Edinburgh, and Glasgow, were well attended, and awakened considerable interest. The two lectures, 'A Unitarian's Answer to the Claims of Roman Catholicism,' and 'A Unitarian's Answer to the Pleas of Agnosticism,' are now in the press, and will be published in the course of a few days. Copies of the previous series of McQuaker Lectures have been presented to a large number of leading men in Scotland.

The following grants to churches have been conditionally voted for 1897:—Aberdeen, £80; Dundee, £60; Kirkcaldy, £85. The Scottish Association has reduced its grants to these churches by one half, and the congregations will have to increase their contributions during the current year, if the salaries of the ministers are to be kept up to the former level. In regard to South St. Mungo-street, it is to be regretted that the Rev. George Pegler, B.A., has found it incumbent upon him to tender his resignation, and his ministry closes at the end of this month. The grant of last year has been extended to cover this period, and a special contribution of £25 promised, provided that all



debts are paid before the termination of Mr. Pegler's engagement. Grants have also been promised for People's Services at Aberdeen and Glasgow, and arrangements have been made for the Rev. A. C. Henderson to conduct services at Greenock and Paisley, and to lecture at other places during the next few weeks.

## INDIAN.

The Committee are glad to report that the Special Fund for work in India met with a liberal response. Including the generous contribution of an anonymous friend of £500, the sum of £922 17s. has been received in subscriptions, and £637 11s. 4d. in donations. The financial year for this Indian Fund dates from July 1, 1896, to June 30, 1897, after which latter date a statement of the income and expenditure for the twelve months will be forwarded to each subscriber and donor. In response to a further generous offer made by the anonymous subscriber, the Committee resolved that they would contribute the £150 expended in sending grants of books and tracts for India out of the General Funds of the Association, and, if need should arise, to increase the sum to £200, provided that the anonymous subscriber is willing to give £150 or £200, as the case may be, to be expended in connection with the work in India, as follows:—

(1) In providing a further scholarship of £100 a year for a *third* student at Oxford, such student, if possible, to be a convert like, Dr. Ahmed Shah, from Mohammedanism, or a student identified with the liberal and progressive section of Mohammedans in India.

(2) In contributing to the cost of establishing Postal Mission Centres, for the distribution of literature, at Bombay, Calcutta, Lucknow, and Madras.

Applications for Unitarian literature have come from all parts of India, and no less than 685 books, 12,429 tracts, to the value of £132 16s. 2d., were forwarded during last year. Most appreciative letters have been received, heartily thanking the Committee for the literature sent.

The Committee of Manchester College, Oxford, made a few suggestions in respect to the Form of Application which Indian Students desirous of availing themselves of the scholarships offered by the British and Foreign Unitarian Association were required to sign, and these suggestions have been adopted. Mr. Promotho Loll Sen is devoting himself to his studies at Manchester College, Oxford, with earnestness and intelligence. The next selection of a candidate for the scholarship of £100 a-year for two years will be made by the Brahmo Somaj Committee at Calcutta in March, 1897, and the selected candidate will be in England in October, in order to begin his studies at Oxford. Dr. Ahmed Shah, the convert and friend of Mr. Akbar Masih, also hopes to be able to enter Manchester College next October. The Committee succeeded in persuading the Rev. James Harwood, B.A., to undertake the duty of lecturing in some of the great cities, entering into friendly relations with members of the various Brahmo Somajes, and inquiring into the condition and prospects of the specific Unitarian Mission work in India. Mr. Harwood left England in November, 1896, arriving in Bombay on December 4, afterwards proceeding to Calcutta by way of Baroda, Indore, Ahmedabad, Agra, Delhi, Lucknow, and other places, where conferences were held and lectures delivered. After spending a few days at Calcutta, he proceeded to the Khasi Hills on January 3, 1897, intending to return to Calcutta in time to attend the Anniversary Meetings of the Brahmo Somajes. He will then fulfil engagements in various towns before proceeding to Madras, where he will spend a few weeks; leaving Madras on March 20, he will proceed to Ceylon, departing from Colombo for London on April 9, and arriving home about May 3. Mr. Harwood reports that he has been received everywhere with great kindness, and that he is more fully persuaded than before he came to India, that the Indian Mission work was the right thing for the Unitarians to undertake; and, for reasons which he will give hereafter, he considers that the opening in India for

liberal Christianity is far wider than many of our friends suspect. The terrible plague at Bombay, and the dire famine in many parts of India, have naturally interfered to some extent with the success of Mr. Harwood's visits, though to a less extent than the Committee had feared might be the case.

## DEPUTATIONS.

The Annual Meeting of the Scottish Association, held at Glasgow and Edinburgh, was attended by Mr. Ion Pritchard and the Rev. W. G. Tarrant on behalf of the Committee. The Rev. Charles Hargrove attended the welcome meeting to the Rev. J. H. Weatherall at Darlington, as the representative of the Association. The President and Secretary of the Provincial Assembly, along with the Secretary of the British and Foreign Unitarian Association, visited Margate and Ramsgate in order to report on the condition and prospects of the work there. Several members of the Committee have visited some of the grant-aided churches, and the Rev. J. C. Street has performed this work on behalf of the Midland Christian Union.

The PRESIDENT drew attention to the grant reported as promised conditionally towards a new church building at Kirkcaldy. He had officially signed the appeal in which this grant was being made known to the public, but he confessed that privately he had grave doubt as to whether the trustees of the McQuaker Fund could properly contribute to building funds in this way. The question had been raised by a member of the Executive, and inquiries were being made as to the legal aspect of the case, and a report as to the powers of the Committee would no doubt be made shortly.

In reply to Miss SHARPE, the SECRETARY stated that communications were often made between the Committee and the Irish Unitarian Society, and it was interesting, in connection with Ireland, to notice that a large proportion of the grants of Revised Bibles had been made to Irish congregations. The PRESIDENT said care would be taken to invite representatives of the Irish friends to the annual meetings of the Association. He then formally moved the reception of the report for entry on the minutes. This was seconded by Mr. D. MARTINEAU and carried.

## SPECIAL PREACHING AND LITERARY AGENTS.

The PRESIDENT called attention to the need of the services of some able and cultured missionary to the more educated and thoughtful classes of the country. He thought they would agree that it would be a good thing if one or two gentlemen of special ability and culture could be appointed, not only to preach and lecture occasionally at the various churches, but to take such opportunities as might occur to contribute articles and correspondence to newspapers and reviews, in order to bring our opinions before the public. There was, he believed, a great deal of ignorance and prejudice existing, especially among the upper and cultured classes, and these might be reached to influence, if some really able writers could be induced to enter the field combatively, and carry on the diffusion of our views. It was not sufficient to foster the life and thought of our present congregations. He had been brought up from childhood in Unitarianism, and had enjoyed the ministrations of many of their preachers; but he felt that, as to the inculcation of Unitarian beliefs, their preaching might be more profitable if directed where these beliefs were not already held. There were precedents enough for the appointment of a visiting preacher; but what he had chiefly in view was the selection of one or two competent writers who might be able to get

access to the pages of the leading reviews. There had lately appeared, for instance, in one of the reviews, an article by the Rev. Father Clarke, S.J., on the 'Training of Jesuit Priests.' The article seemed to him to be nothing less than the advocacy of a system of mental slavery, absolute obedience to ecclesiastical supremacy; and it might have been answered by one of our leading men who would put the case for that mental freedom for which we stand. No doubt there were gentlemen of sufficient leisure to do such work if they could be encouraged by the Association; and he knew of one friend who would gladly contribute £200 towards the formation of a fund for the purposes he had suggested, if such a fund seemed to that council to be desirable. A strong effort had recently been made to bring our views before the nation of India, an effort with which he sincerely sympathised; but it seemed eminently desirable also to attempt to reach the cultured classes of England, Scotland, and Ireland, and to encourage them to throw off the mental fetters imposed upon them in the creed-bound churches, and to share the larger and noble views of life which we think we possess, and which we believe it is our duty and mission to proclaim. He proposed the following resolution:—

That it is desirable that the services of one or two competent persons be secured specially to advance Unitarian views among the cultured classes, by literature, lectures, etc., and that a fund for that purpose be opened, and that the matter be referred to the Executive Committee, with instructions to take action in the matter.

The Rev. R. SPEARS seconded the resolution. He said the Revs. Hugh Hutton and Charles Wicksteed had been appointed to the special work of visiting and preaching at the churches; and no doubt others could be found able to do similar work. The Liberation Society had its regular travelling lecturer, and the leading Nonconformist ministers had a good system of frequent exchanges, and often visited the humbler centres. Opportunities often occurred for an able writer to bring Unitarianism into public notice, and he quite agreed that this should be secured if possible.

The Rev. T. L. MARSHALL, as one who had moved the resolution for the appointment of the Rev. W. C. Bowie as missionary preacher for the Association some years ago, heartily supported the resolution. It would cost money to carry out such a scheme, but the project was worth the cost, if only the right man could be secured. Another Mr. Bowie would be the right sort of appointment, and he had several in his mind's eye who could be approached on the matter.

The Rev. Dr. HERFORD said all must agree that the suggestion was an admirable one, if only it could be carried out on an adequate scale. But there was the difficulty. Occasionally they found a man of first-class power, such as the Rev. Hugh Hutton or the Rev. Charles Wicksteed, who, like them, might be unable to take up permanent pulpit duty, but still could go about from place to place. And the name of such a preacher would be one to conjure with, and, no doubt, he would do what they wanted most effectively. But, apart from such a special case offering itself, he felt a little doubtful. There was a difference between the several points suggested by the President. Lecturing and preaching to the congregations was one thing; general lecturing to the public was another. And it was yet another thing to make



an effective newspaper or magazine article. He should be very glad to support the idea if, upon consideration, some practicable plan could be devised. He only wished to point out that, in the instances mentioned, it was the opportunity of the man that gave rise to the idea, and not the idea that came first. There was, it was true, one preacher in London, at present without a church, who, if appointed in such a manner, would certainly draw crowds to hear him (hear, hear). But whatever they did should be on that scale, or it would not repay the effort.

The PRESIDENT called attention to the literary activity as being uppermost in his own mind.

Mr. S. S. TAYLER said there was no doubt that our great duty was to get to the public, and through the press we could do that, even to those whose ears were stopped by the priests and clergy.

Mr. H. STANNUS supported the President's proposals, suggesting that some excellent literary work might be done by women as well as by men (hear, hear).

The resolution was then put and carried unanimously.

#### THE STRATFORD SCHOOL BOARD CASE.

The SECRETARY reported that the following resolution had been sent to the Stratford School Board, to various members of Parliament, and to the responsible members of the Government:—

That this Committee protests strongly against the injustice done to Miss Gold by the Stratford-upon-Avon School Board, in excluding her from the position of teacher under the Board, a position for which she was well qualified, as shown by her selection as the best among several candidates, and of which she was, nevertheless, deprived by the School Board solely on account of her religious views; and this Committee appeals to all lovers of civic and religious liberty to use every effort to prevent similar injustice being done to any person upon such grounds, and to secure to all citizens equal rights and privileges whatever their religion or denomination.

He said the worst thing about the case was that, apparently, the School Board acted within its legal powers. Of course, they had to try to alter the law; but, meanwhile, all they could do was to make the Board ashamed, if possible, by exposing the injustice and wrong of such proceedings. He hoped their resolution would do something in that direction. He might mention, although it was no part of that Association's work, that a course of lectures by Unitarians had been arranged at Stratford-upon-Avon, under the direction of the Midland Christian Union. (Hear, hear.)

The Rev. G. EYRE EVANS said he feared but few in London could estimate the urgent efforts being made in all parts of the country, and especially in the Midlands, to crush out Unitarianism. There was an intensely bitter feeling against them, and it must be met by equally earnest efforts on their part.

The PRESIDENT asked whether the Council approved the action of the Executive Committee, and was answered by hearty applause.

#### BOOKS FOR INDIA.

On the motion of the Rev. R. SPEARS, it was decided to recommend a grant of £10 worth of suitable books for the use of the Brahmo Sunday-school in Calcutta on the application of Mrs. Bose. The matter was referred to the officers of the Executive, together with the Indian Sub-Committee.

This concluded the business of the Council, which then separated.

## CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

### THE CLOSING OF CHAPELS.

SIR,—In your article, 'The Truth about Our Gains and Losses,' you are pleased to commend some 'words of mine offered at the Conference in Whit week.' I think it right to state that I do not attach the same importance as Mr. Spears appears to do to the 'closing of our chapels' in many parts of the country. I cannot help recalling to mind the well-known saying of Jeremy Bentham's, 'Statistics never err, but they are the greatest liars in existence.' Experience has shown that a safe conclusion can seldom be drawn from them unless all circumstances are taken into account. The diminution of numbers, as you point out, is not, necessarily, a loss of strength, and may be a gain. It is a real gain to replace 50 withered plants by 30 new and flourishing ones. The lopping off a dead branch strengthens instead of weakening a tree. No feeling of despondency need remain if, as you say, '*facts are honestly faced, but first be sure they are facts.*' Let our efforts be directed to discover, if possible, the causes of decay, and, above all, to find out if there be any signs of decay in those that remain, and then apply such remedies as experience has often proved to be successful. A church like a plant needs the greatest care and attention, and nothing but decadence can be expected if indifference and neglect be shown on the part of ministers or people.

Jan. 26. JAMES CLARKE LAWRENCE.

### POSTAL MISSION WORK.

SIR,—As some of your readers know, I have been postal missionary for about thirty years, and reckon that during this time I have sent by post something like fifty thousand free packages. It is about time to draw conclusions. In the main, the leading conclusion is that, for our day, this is the cheapest, easiest, most effective, and in the end, most profitable way of floating ideas. The field is enormous: in fact, there is no end to it. The chief needs are courage approaching audacity, and hard work. The reader may wonder why I do not say money; but I do not put that as a chief need. Done well, this might even be a paying business. A clever young fellow, with a few pounds to risk, might do worse things than start a book-post publisher's agency. But he must be a free lance, and he must be prepared to work hard, to boldly fling forth his seed, and to be patient. During the past three weeks I have sent out about three-thousand six-hundred free packages by post, the greater part of them to vicars and rectors. People tell me that they are too narrow-minded to read such things as I have sent; but the evidence is already pouring in that they are not only read, but read with burning eagerness. The fact is that the days of dull narrow-mindedness are fast going. We are in the swirl of a tremendous rush on, giving the spiritual rationalists a thousand times more opportunities than they are likely to take advantage of. I advise, then, a mighty use of the book-post, but with as little of any ism as possible; in fact, with no ism. Our three watchwords should be—Rational, Spiritual, Human.

J. PAGE HOPPS.

January 22.

## UNITARIAN HOME MISSIONARY COLLEGE.

THE annual meeting of this College was held at the Memorial Hall on Wednesday last—the business meeting in the afternoon, the public meeting and soirée in the evening—the retiring president, Mr. T. GROSVENOR LEE, taking the chair. At the afternoon meeting an interesting report was presented by the retiring Committee:

The report referred to the munificent donation of £5000 by Mr. Henry Tate, of London, and to the devoted labours of the Principal and the Rev. J. E. Manning, M.A. The students have continued their practical work at Bradford (Manchester) and elsewhere in the district. Miss Sharpe again gave a prize of £10 for Biblical knowledge. The usual certificates have been presented to Messrs. Roberts, Smith, Marsden, Pearson, and A. Hall, the first four of whom have already settled in the ministry, while the last has passed on to Manchester College with the Tate Scholarship. The students continue their weekly exercises in preaching and the conduct of Divine Service, in the presence of the tutors, at Cross-street Chapel. The work of the Art Students at Owens College maintained, on the whole, the creditable lead of recent years, and, in the cases of Messrs. Bass and Rossington, was again exceedingly satisfactory. Mr. Bass had graduated B.A. at Victoria University, in the Honours School of History, second class, and Mr. Alfred Hall passed the final examination for the ordinary B.A. degree in the second division. Mr. Pearson passed the Intermediate B.A. Examination. Two new students passed the entrance examination of the College, and are doing good work. Mr. Rossington has been appointed Durning Smith Scholar. An additional theological year has been granted to Mr. Shakespeare; and Mr. Bhopani Mohan Chatterjee, a member of the Brahmo Somaj, has been admitted free to certain lectures. There are at present ten students in the College. A new scheme of examination for the Gaskell Scholarship has been unanimously adopted. Portraits of the Revs. Brooke Herford, D.D., and John Wright, B.A., have been presented to the College by some of the old students, and will be hung in the tutors' room. A number of other interesting portraits have been given by Mr. T. F. Wright and the Principal. The library has benefited by gifts of books from various friends. A number of generous subscribers have been lost by death during the year, and there was an increase of expenditure over income of £47, making a total deficit balance due to the Bank of £289 0s. 6d. It is greatly to be desired that this debt should be liquidated and the subscription list largely increased. The Trustees of the Memorial Hall had again given a donation of £52. In reviewing their stewardship for the year, the Committee feel that the College work has, on the whole, been well maintained, and that the supporters of the College can look forward with confidence to the ultimate results of the training of the students for the ministry of our churches.

In the absence, through illness, of Mr. J. R. Beard, the treasurer, the statement of accounts was read by Mr. EDWARD TALBOT, one of the secretaries.

The CHAIRMAN, in moving the adoption of the report and balance-sheet, said he wished again to congratulate them on the magnificent donation of £5000 by Mr. Henry Tate, of London, for the express purpose of cultivating preaching power and pastoral ability. A man might be very well educated, and might have thoroughly mastered his school and college work, but it did not follow that he had the power of presenting his message well. It should be made clear to all students that the power of expressing what they knew was a power which could be cultivated, and which ought to be cultivated. For this gift they were immensely indebted to Mr. Tate.



He was glad that so much was being done in connection with Owens College and the Victoria University. The founders of the institution could not have contemplated such an idea as that of their students taking University degrees. The list of honours taken now by their students at Owens College would have astonished them. When they saw what became of their students, and how they went to take charge of congregations more or less large, they could not but feel that before very long it might be necessary to make a further modification in their name. There were very few home missionaries. Almost all their students could take the position, practically, of a minister, and it was a question whether the expression 'home missionary' was not now a misnomer, so far as the College work was concerned. As to the candidates, he was glad that the inquiries made about them were so careful. Partly in the interests of the College, and partly in the interests of the young men themselves, a candidate was not allowed admittance simply because he had a desire to minister to others and a little previous education. More than that was wanted. In conclusion, the Chairman expressed a wish to pay out of his own pocket the deficiency of £67 on the institution.

The Rev. Dr. HERFORD, in seconding the resolution, bore witness to the deepening and ever-increasing value of the institution. He was especially interested in the gift of Mr. Tate. He wished, however, that some other layman would give a similar endowment for a post-graduate class in preaching. The young man at college often thought that he could preach well. When he had been ten years out, that student would be more thankful than he could tell for such hints as the teacher could give him in regard to his preaching.

The resolution was passed.

On the motion of the Rev. W. HARRISON, seconded by the Rev. CHARLES PEACH, it was resolved—

That the best thanks of this meeting be given to the Rev. J. E. Odgers, M.A., and the Rev. A. W. Fox, M.A., for their services at the last annual examinations; to Mr. A. E. Steintal, M.A., and the Rev. A. W. Fox, M.A., for their services as Gaskell examiners; and to Dr. Samuel Buckley and Dr. A. Emrys-Jones for their services as hon. medical officer and hon. oculist.

The officers for the year were re-elected, on the motion of the Rev. GEORGE KNIGHT, seconded by the Rev. W. E. ATTACK, three new members (the Rev. C. J. Street, Mr. Robert C. Law, and Mr. George Hadfield) being added to the Committee. The president for the year is Mr. Robert Durning Holt, of Liverpool.

On the motion of Colonel PILCHER, seconded by Mr. W. H. TALBOT, thanks were given to Mr. Lee for presiding.

#### PUBLIC MEETING.

In the evening a public meeting was held, presided over by Mr. T. Grosvenor Lee. In his opening address, the CHAIRMAN spoke of the ideals of certain members of the denomination, one of which was that, at such a college as that in connection with which they were met, theology should be taught absolutely without bias, that the student should hear from his teachers the various religious views and arguments, and that at the end of his course he should be left to decide what theological views he would adopt. He quite agreed with this ideal, to the extent that he thought it was not desirable to ask for any pledge; but, in his view, it was impossible for any competent teacher

to teach theology without at least giving some bias towards the views he himself held. And, although he was perhaps as advanced a Unitarian as there was in that room, he felt glad to see that the College did not drop or put into the background the word 'Unitarian.' He never could see the advantage of attempting to conceal from the public the fact that the College was intended for the training of Unitarian ministers. While they were endeavouring to turn out men who were well-equipped for the ministry, there arose the further question of where the congregations for those ministers were to come from. He did not agree with the spirit of some things that had been said about decaying chapels, but he quite agreed that it was most desirable that they should have stock-takings from time to time. It did not trouble him excessively when he heard that a decaying chapel in a southern county had dropped out of existence. Perhaps its death was due to the decay of local industries, or to some other purely local cause. The statistics in regard to Manchester and the busy North were most striking in comparison with the figures relating to a few ancient chapels which had had to be scored off. He confessed he had no fear as to the future of the denomination, so long as people continued to care about theological subjects. They must not mind being a small body. They were likely to remain small, as a body, but if they were all active and earnest they need not deplore the absence of the indifferents. He did not care twopence for the allegiance of those who did not think, and who went to a place of worship, perhaps, because it was fashionable, or because they hoped to get some other advantage by attending.

The Rev. J. CHANNING POLLARD, who next spoke, appealed for greater fervour in Unitarian worship.—The Rev. Dr. BROOKE HERFORD spoke of the early days of the work in connection with which they were met, and said the institution seemed to go on pretty much as it used to do in the days of the Rev. William Gaskell. They had no crowd of students, but they had a number of men of right good promise; they still had a treasurer wanting money, but there was never a really good institution that did not want money; and he supposed the students still wanted pulpits. Turning up the file of the *Unitarian Herald* for the year 1874, when he last appeared on that platform at one of the annual soirées of the Unitarian Home Missionary Board, he found that the chief article in that paper, of which Mr. Gaskell and he were then editors, was on the question of the mutual relations of Christianity and Theism—a subject as to which a warm controversy was then going on. He found that the leader was a strong testimony for Christianity as the only effective basis of church-life, but it also clearly and definitely maintained that it was impossible to draw any absolute line between Christianity and Theism; that there were always among Unitarians some who shrank from the Christian name and yet were really in every essential with them; and that they must never put any fence round their churches. How curiously history repeated itself! The same question had come up again, and he supposed always would, because freedom had its inconveniences as well as its conveniences, and you could not leave any institution freely open without some people wanting to come in here and there who were not really of it. But he would have it emphasised that the Church which

thus left its doors wide open was a Christian Church, and claimed that, in its freedom, it was not departing from its Christian discipleship, but only carrying it out more fully and perfectly. He opposed, years ago, the suggestion that they should definitely describe themselves as 'Unitarian Christians,' as he considered that it would be as absurd for them to do so as for the Methodists to style themselves 'Methodist Christians.' But when he saw how persistently they were misrepresented, he was growing doubtful whether it might not be better to assert their Christian position by the use of the name. He only repeated to-day what Mr. Gaskell and he said twenty years ago, that, while keeping their Christian status clear and unmistakable, they should draw no rigid line round their churches, but should welcome all who felt in real sympathy with their general work and worship, and even include them among our ministers when actually appointed by a congregation.

The Rev. J. E. MANNING also addressed the meeting.

A selection of music was given during the evening by the choir of the Pendleton Unitarian Church, under the direction of Mr. W. Dumville.

#### NEWS FROM THE CHURCHES.

**Belper.**—Mr. John Fretwell, of Providence, Rhode Island, America, gave a most interesting lecture at this chapel on Sunday evening last, on the 'Pilgrim Fathers of Old and New England.' He traced the movement from Scrooby to Holland, and thence to Plymouth in this country; described the kind of ships the 'Fathers' sailed in, and their ultimate landing at New Plymouth. He gave a short history of American Congregationalism, tracing the line of development under the influence of Dr. Priestley first, and then of Dr. Channing, who, he said, was himself a descendant of one of the Pilgrim Fathers. He said that most of the important churches established by the Pilgrim Fathers are Unitarian to-day, though in the Year Book they appear as Congregationalist, which name has alone reference to the form of their church government.

**Bury (Presentation).**—At the annual meeting of Bank-street church, on Thursday last week, a silver lamp, a silver inkstand, and two silver candlesticks were presented by the trustees to Mr. R. Grundy for his father, Mr. Harry Grundy, who has resigned the wardenship, after ten years' service, on account of bad health. The Grundy family has been connected with the cause for nearly two centuries, and for more than a century the wardenship has been held by one or other of its members. In the course of the evening, the Rev. J. C. Odgers gave an encouraging report of the church and school, and of the Chesham Mission.

**Croft.**—We had our New Year's party on Tuesday evening, the 19th inst. About fifty scholars, parents, and friends had tea together, and in the after-teea proceedings there were present more than sixty persons. After a suitable address by the minister, the children gave their recitations, and books purchased by the members of the congregation were presented to the scholars. Games, songs, etc., were afterwards indulged in.

**Darlington.**—The annual meetings of the Nonconformist Council were held on Wednesday the 20th, when two Unitarians, Mr. E. Cox-Walker and Miss Lucas were again elected to serve on the Executive. The Council already includes five Unitarians, amongst whom is the minister, Rev. J. H. Weatherall, B.A. The first of the meetings was held in the Lecture-room of Bondgate Wesleyan Chapel in the afternoon, for the purpose of hearing the Rev. J. Hirst Hollowell speak on the Education Question. The annual business meeting of the Council was held later in the afternoon. In the evening a conversazione was held in the Congregational schoolroom, Union-street. Two papers were read. The first was on 'The Nonconformist Outlook,' by the Rev. Hugh Rothwell, M.A., Congregational minister. The second was by Mr. Cox-Walker (Unitarian). The subject was 'Religious Science and True Unity,' and Mr. Cox-Walker emphasised the point that there is not, and cannot be, any real antagonism between true science and true religion, as all truth must be of God. The paper was listened to with close attention and evident sympathy, being frequently applauded.



**Dover.**—On Jan. 20, a public tea was held at Adrian-street chapel. Subsequently, the Rev. E. A. Hillier (of Deal) delivered a bright and interesting lecture on 'Conventional Falsities,' showing the shallowness and superficiality of much in our modern life. Several friends, during the evening, also assisted with music and recitations.

**Glasgow: South St. Mungo-street (Re-signation).**—The Rev. George Pegler, B.A., has resigned the charge of this congregation, his duties terminating.

**Glenarm.**—The annual congregational soirée was held in the Old Meeting on the 20th inst. About 200 people were present, several of them from other congregations in the town. After tea, friends from Larne and Cairncastle entertained the company with a musical programme, which was highly appreciated; the Misses Pullin, Mr. Heywood, of Larne, Miss Nannie Crawford, of Cairncastle, and Mr. Magill, of Barnhill, Larne, assisted. The Rev. J. Kennedy, Larne, an old and devoted friend of the congregation, took the chair, and gave an interesting address. Thanks were voted to the entertainers, on the motion of the Rev. T. W. Scott, seconded by Mr. Joseph Charles.

**London: Bermondsey.**—On Jan. 21, the annual meeting of the church was held, Mr. David Martineau, J.P., in the chair. Messrs. H. Epps, Lister, Martinelli, Clennell, and the Rev. G. Carter were among those present. The reports read and adopted showed signs of progress. Mr. Elliott was elected treasurer of the church and superintendent of the Sunday-school. Mr. W. Builder was unanimously elected secretary of the church. A vote of thanks to the London District Unitarian Society was moved by Mr. Builder, seconded by Mr. Crocker, and carried unanimously. A vote of thanks was given to Mr. W. P. Evershed, Mr. G. Callow, and the choir, for the excellent service they have rendered to the church. The Rev. Harold Rylett addressed the meeting, and was warmly received.

**London: Kentish Town.**—The annual general meeting of the Free Christian Church was held in the schoolroom on Monday evening, Jan. 25, presided over by the Rev. Alexander Farquharson. The reports for the year 1896 were read by the hon. secretary, Mr. Armytage Bakewell, who also read the financial statement, in the regretted absence, through illness, of the treasurer, Mr. Charles Hind, J.P. It was reported that the year had been the most prosperous one in connection with the Clarence-road congregation for many years past. Over twenty sittings had been let, and there had been a large increase in the pew rents and annual subscriptions, the year closing with a balance in hand of £125. The sum of £50 was voted on behalf of the London District Unitarian Society's appeal for a £1000, and hearty congratulations were offered by different speakers to the minister on the great progress achieved.

**London: Kilburn.**—On Monday, 25th Jan., a social meeting of the Literary and Social Union was held in the hall of Quex-road church, about 100 members and friends being present. The room had been tastefully decorated and arranged as a drawing-room. Various items of music and recitations were given during the evening, and in a separate small room an exhibition of the Röntgen rays was given to a continuous succession of interested spectators. During an interval in the programme, the annual business meeting of the congregation was held, the chairman, Mr. John Dickman, presiding. The report and statement of accounts were unanimously adopted. The chairman congratulated the members on the successful year they had passed through. Beginning with £42 owing to the treasurer, the year ended with £11 in hand and over 100 members on the register. The chairman expressed the unanimous feeling of the congregation in attributing a large share of this success to the earnest and inspiring leadership of our minister, the Rev. J. E. Stronge, ably seconded by Mrs. Stronge. The election of officers and committee for the year then took place. It may be here mentioned that on Christmas Day last a handsome silk gown was presented to Mr. Stronge by members of the congregation as a token of their affectionate esteem. We understand that shortly steps will be taken to initiate a building fund for the church, of which plans are already drawn up, and for which the ground is secured.

**London: Limehouse.**—We have had two weeks of festivals of various kinds at the Durning Hall, Elsa-street. On one occasion Miss Smith and Miss Annie Lawrence were present, and kindly distributed the prizes. In all some 500 persons, including the members of the Sunday-school, Mothers' meetings, Working Men's Club and Guilds, etc., have had their different social festivals.

**London: Stratford.**—The Sunday-school scholars' New Year's party was held on January 1. After tea, a magic lantern exhibition was given,

affording great pleasure to the children and some of the parents, and bon-bons and oranges were distributed. On Friday, Jan. 15, a conversazione of the members and friends of the congregation was held, at which 40 were present. Mr. E. Capleton gave a humorous recitation, and the Rev. T. E. M. Edwards made the only speech of the evening.

**Manchester Unitarian Sunday-school Union.**—At a united teachers' meeting, held on Sunday, Jan. 17, in the Upper Brook-street school, the Rev. W. H. Burgess, B.A., read a paper on the 'Book List of the London Sunday School Association.' In reference to the Christmas Catalogue of Reward and Gift Books, he said it was well arranged, and deserved more careful consideration, both from parents and from those who do the book-buying for our schools. The class books relating to the Bible were more suited for the senior than the junior portion of our schools. The books under the head of Religion, and also those under the head of Biography and History, he found very useful, and those in the latter category deserved a more general use. In the department of Literature, he thought it would be well for the London Association to look rather more at the possibilities of our English list, and give a little more attention to the lessons contained in the works of the great writers of our own land. In the matter of Hymns and Music, he thought the London Association were doing good work, though, in his opinion, our Manchester District Association had, by its publications, done far more for the music and singing in our schools.

**Middlesbrough.**—The second of a series of Tuesday evening lectures on 'The Great Religions of the World' was given this week by the Rev. W. H. Lambelle, on 'Buddha, the Light of Asia.' Mr. H. Howe occupied the chair. There was a good attendance, and interesting questions and answers at the close of the lecture.

**Newcastle-on-Tyne.**—The ladies of the Dorcas Benevolent Society, in connection with the Northumberland and Durham Association, gave a free tea to nearly 100 aged poor people, on Monday afternoon, 25th inst. The tables were provided with a large variety of good things, and the old people were presented on leaving with a packet of tea each. Miss Slater rendered selections upon the pianoforte during the tea.

**Poole.**—On Wednesday evening, the 20th inst., the Rev. S. Fletcher Williams, of Hackney, gave a very eloquent and interesting lecture on 'Long-fellow, the Man and the Poet.' The Rev. E. S. Anthony presided, and there was a very good attendance. At the close, a hearty vote of thanks was passed to Mr. Williams for his lecture.

**South Shields.**—On Thursday week, Mrs. Binks, in an appropriate speech, opened a sale of work in connection with our church. The chair was taken by the minister, the Rev. Joseph Geary. A vote of thanks was proposed to Mrs. Binks by Mr. F. C. Norman, seconded by Mr. W. H. Richardson. The stalls were presided over by Mrs. and the Misses Young (North Shields), Mrs. Norman, and Mrs. C. Scott (Julian-street). The sale of work was very successful and exceeded the highest expectations.

**Stand (Presentation).**—On Sunday last at the Stand Unitarian Sunday-school, a presentation was made to Mr. Henry Allen, of Prestwich, in appreciation of his devoted services during more than thirty years to the Sunday-school and chapel, and the various institutions connected therewith. Mr. J. D. Darbyshire, the superintendent, occupied the chair, and after a few remarks he called upon the Rev. R. T. Herford to present to Mr. Allen a beautifully illuminated address, in the form of an album, which also contained a number of photographs of the school and chapel and their surroundings at various periods during Mr. Allen's connection with the school. The illumination of the address had been done by Mr. Oliver Heywood, of Prestwich, and the photographs prepared by Mr. William Heywood, of Bury, both of whom were formerly scholars in Mr. Allen's class. Mr. Herford, in asking Mr. Allen to accept the address, spoke in warm terms of the high respect in which Mr. Allen is held, and the love felt for him by all his friends. Mr. Wm. Taylor Jones then presented a handsome timepiece, with suitable ornaments, to Mr. Allen, and a case of silver spoons to Mrs. Allen. Mr. John Holt also spoke, and dwelt upon his long association with Mr. Allen in the work of the school. Mr. Allen, who was very much affected by the many kind references which had been made, said he was greatly pleased to find that he had been able to help some of his fellow creatures.

**Stourbridge.**—The annual meeting of the Provident Society (established 1784) in connection with the Stourbridge Presbyterian chapel was held on Monday, 18th January. Mr. Frank Preston, of London, presided. Mr. J. T. Short (hon. sec.) presented the report for 1896, from which it appeared that the number of members was 61. The receipts for the year, from investments and members' con-

tributions, were £159; the payments to 16 members in sickness, £45; six superannuated members, £78; and death allowance to two members, £20; making a total of £143. During the past year, the property of the Society had been valued by Mr. Howard Smith, of Birmingham, in accordance with the Friendly Societies' Acts. The invested capital had cost £2675, the present market price being set down by him at £4309. Thanks were cordially voted to the officers for their services during the past year, and the following officers were appointed for the ensuing year: Treasurer, Mr. Thomas Guest; secretary, Mr. J. T. Short; committee, Rev. A. W. Timmis, Messrs. Frank Taylor, Samuel B. Moody, Walter W. Pagett, and Henry E. Palfrey. The only other officers are three trustees, Messrs. A. W. Worthington, Edward Blurton, and William Newman, and a visitor appointed at the quarterly meetings.

*Several letters and items of church news are unavoidably crowded out this week.*

**TO CORRESPONDENTS.**—Some of our friends have not noticed that we must decline to insert letters unless fully signed. We are at all times obliged by considerations of space to make a selection among the letters sent for publication. Letters, etc., received from J. M. W.; D. A.; H. S. P.; E. S.; C. W.; J. C. S.; W. M.; G. A. P. C.; H. S.; P. E. V.; R. C.; H. T.; W. C.; H. G. (try Messrs. Gay and Bird, 22, Bedford-street, W.C., for American publications).

## OUR CALENDAR.

SUNDAY, JANUARY 31.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.  
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.  
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.  
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.  
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.  
Forest Gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. W. HOLMSHAW.  
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. S. FLETCHER WILLIAMS.  
Evening subject, 'The Education of Jesus.'  
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. BROOKE HERFORD, D.D. Evening: 'The Mind of Christ about Man.'  
Highgate Hill, Unitarian Christian Church, 11 A.M., Rev. R. SPEARS; and 7 P.M., Rev. W. G. MARSDEN.  
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. R. J. PLATER.  
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON.  
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.  
Lewisham, School of Art, High-street, 7 P.M., Rev. W. CHYNOWETH POPE, 'Come and See.'  
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M., Rev. H. RAWLINGS, M.A.; and 7 P.M., Rev. P. H. WICKSTEED, M.A., 'Some of my Masters: Ibsen.'  
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.  
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.  
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.  
Stamford-street, Blackfriars-road, 11 A.M., Rev. W. CHYNOWETH POPE, 'The Truth shall make You Free'; and 7 P.M., Mr. J. EADS HOW, of U.S.A., 'What a Church might do.'  
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.  
Wandsworth, Unitarian Christian Church, East-hill 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.  
Wood Green, Unity Hall, 11 A.M. and 7 P.M. Rev. DR. MUMMERY.  
Woolwich, Masonic Hall, Anglesey-road, Plumstead, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

## PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. W. COPELAND BOWIE.



BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.

BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS, M.A.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. WM. BINNS.

BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. R. COWLEY SMITH.

CANTERBURY, Blackfriars, 11 A.M.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE, Natural History Museum, Lismore-rd., 11 A.M. and 6.30 P.M., Rev. J. M. WHITEMAN.

GRAVESEND, Public Hall, New-road, 7 P.M., Rev. F. ALLEN, 'A Unitarian's View of Salvation.'

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. J. A. FALLOWS, M.A.

HULL, Park-street Church, 10.45 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. J. B. LLOYD.

LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. JAMES FORREST, M.A.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.

MANCHESTER, Upper Brook-street Free Church, 10.45 A.M. and 6.30 P.M., Rev. C. PEACH.

NEWPORT, Isle of Wight, Unitarian Christian Church, High-street, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP. Trains from Cowes, Ventnor, Shanklin, and Sandown.

OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

RAMSGATE, Assembly Rooms, High-street, 7 P.M., Rev. A. LESLIE SMITH, B.A.

READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. D. AMOS.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. PRIESTLEY PRIME.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-rd., 11 A.M. and 6.30 P.M.

WYOMOUTH, Oddfellows' Hall, Market-street, 11 A.M. and 6.30 P.M., Rev. E. C. BENNETT.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. D. P. FAURE.

### 'THE INQUIRER' CALENDAR.

SUNDAY SERVICES are advertised at a charge of 10s. per year, prepaid; a space of two lines being given to each announcement; extra lines are charged 4d. each. Orders can be sent for a portion of the year, not less than thirteen weeks at the same rate. Calendar Notices not prepaid £1 the year. Single Announcements 6d. per line. All information as to change of preachers should reach the Office not later than Thursday.

Essex Hall, Strand, W.C.

### SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.

SUNDAY, January 31, W. R. WASHINGTON SULLIVAN, 'A Canonized Sceptic.'

### BIRTH.

ROPER—On Jan. 27th, at Edale, Whalley Range, Manchester, the wife of the Rev. Charles Roper, of a daughter.

### MARRIAGE.

FENNER—BURGESS—Jan. 27th, at Worthing-road Chapel, Horsham, Frederick John, third son of Mr. Fenner, of Rotherfield, to Caroline Helen, youngest daughter of Mr. S. C. Burgess, of Crawley.

### DEATH.

GLOVER—On the 25th inst., at 50, Camp street, Broughton, Manchester, residence of her daughter, Mrs. Alfred Payne, Ellen, widow of the Rev. B. Glover, late of Chester, in her 79th year.

### Schools, etc.

#### BIRKDALE, SOUTHPORT.

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## Meetings, etc.

SUSTENTATION FUND FOR THE  
AUGMENTATION OF MINISTERS'  
STIPENDS.

The ANNUAL GENERAL MEETING of the Contributors, to receive the REPORT, elect SEVEN MANAGERS and OFFICERS, and to transact other business, will be held at Dr. WILLIAMS'S LIBRARY, Gordon-square, London, W.C., at 2 o'clock, on WEDNESDAY, 3rd FEBRUARY, 1897.

HARRY RAWSON,  
Eccles, Manchester;  
A. W. WORTHINGTON,  
The Hill, Stourbridge,  
Hon. Secs.

UNITARIAN 'FORWARD MOVE-  
MENT' LECTURES FOR 1897.

FIVE SUNDAY EVENING LECTURES will be given on 'THE BIBLE,' at NEWINGTON-GREEN CHURCH, Stoke Newington, by the Rev. WILLIAM WOODING, B.A.

Jan. 31.—'Why and how the Bible was written.'  
Feb. 7.—'The service which the Bible has rendered to civilisation.'  
Feb. 14.—'The Misuse to which the Bible has been subjected.'  
Feb. 21.—'The true place of the Bible in religious life.'  
Feb. 28.—'The Bible' (continued).  
Services commence at 7 p.m.

AVONDALE - ROAD UNITARIAN  
CHURCH, PECKHAM.

The COMMITTEE of the Church APPEAL for AID in raising £300 for RESTORATION and EXTENSION.

The Unitarian cause in Peckham is carried on, in the midst of a large middle and working class population, by the only Unitarian church within an area of at least ten square miles.

During the whole period of its existence, it has maintained its independence; but the means of the congregation have not enabled them after meeting current expenses, to set aside a sufficient amount for the thorough repair of the church and school fabrics, the condition of which calls for serious attention.

While making this appeal, the Committee think the time opportune for an attempt to erect a much-needed ante-room, and furnish other accommodation for the various associations affiliated with the church.

The congregation has pledged itself to raise £50 towards the sum required, in full confidence that they may look to the Unitarian public to make up the amount necessary for achieving the object set forth.

Donations will be thankfully received by either of the undersigned, and acknowledged in the denominational papers.

L. COX, Hon. Treasurer,  
66A, Croxted-road, West Dulwich, S.E.  
W. J. COOLEY, Hon. Secretary,  
81, Chadwick-road, Peckham, S.E.  
HAHNEMANN EPPS,  
Member of Church Committee,  
95, Upper Tulse-hill, S.W.

The following Grants and Donations have already been made:—

	£	s.	d.
Congregation (including £10 from H. Epps, Esq.)	50	0	0
British and Foreign Unitarian Association	20	0	0
London District Unitarian Society	15	0	0
F. Nettlefold, Esq.	40	0	0
S. S. Taylor, Esq.	2	2	0
D. Martineau, Esq.	1	1	0

THEOSOPHY.—Information can be obtained from General JACOB, Brooklands, Tavistock, Devon.

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## GRAND BAZAAR

FOR RAISING FUNDS

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## OFFICERS OF THE BAZAAR COMMITTEE.

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Vice-Chairman.—JAMES R. BEARD, J.P., Earlswood, Palatine-road, Withington.

Hon. Treasurer.—PERCY H. LEIGH, Brentwood, Worsley.

Hon. Secretaries.—HARRY WILLIAMSON, 52, Brown-street, Manchester.  
FRANK HARLAND, Longfield Villa, Heaton Mersey.

The Bazaar will be held in St. James's Hall, Manchester, on November 2, 3, 4, 5, and 6, 1897. Promises in money and goods from Congregations and private individuals have already been received to the amount of upwards of £5000. Subscriptions and Contributions for sale at the Stalls will be gladly received by the Officers of the Bazaar Committee as above, or by the undermentioned ladies who have kindly allowed themselves to be nominated for the purpose:—

Altrincham.—Mrs. T. Walton Gillibrand, Holly-Bank, St. John's-road, Bowdon; Mrs. D. A. Little, Hatherley, Bowdon; Mrs. Walter Shipman, Cleveleys, Woodlands Park, Altrincham.

Blackley.—Mrs. Knott, 50, Delauney's-road, Crumpsall; Mrs. Taylor, 20, Delauney's-road, Crumpsall.

Bradford.—Mrs. Mort, 345, Ashton New-road, Clayton; Mrs. Waite, 4, Lees-street, Higher Openshaw.

Chorlton-cum-Hardy.—Mrs. Dendy Agate, 13, Vincent-avenue, Chorlton-cum-Hardy; Mrs. E. G. Hiller, Sherwood, Hastings-avenue, Chorlton-cum-Hardy; Mrs. F. Jennings, Tonachneive, Oswald-road, Chorlton-cum-Hardy; Mrs. A. E. Piggott, 37, High-lane, Chorlton-cum-Hardy.

Dob-lane.—Miss Millward, Model Cottage, St. Mary's-road, Newton Heath.

Gorton.—Mrs. Evans, Brookfield Parsonage, Gorton; Miss Henshall, Cross-street, Gorton; Miss Walker, 719, Hyde-road, Gorton.

Hale.—Miss Valentine, The Elms, Hale, Altrincham; Miss Wolf, The Clough, Hale, Altrincham.

Heaton Moor.—Mrs. Edward Ashworth, Nunthorpe, Broomfield-road, Heaton Moor; Mrs. F. Harland, Longfield Villa, Mauldeth-road, Heaton Mersey.

Longsight.—Mrs. Harris, 6, Clitheroe-street, Longsight; Mrs. Head, 76, Stanley-grove, Longsight; Mrs. Heys, 39, Albert-grove, Longsight.

Lower Mosley-street.—Miss Herford, 98, Acomb-street, Greenheys; Miss Salomonson, 173, Upper Brook-street, Chorlton-on-Medlock.

Middleton.—Mrs. A. Lancaster, Edgewood, Rochdale-road, Middleton; Miss Sarah Thorpe, Spring Gardens, Rochdale-road, Middleton.

Monton.—Mrs. Dendy, Ewhurst, Swinton; Mrs. Rawson, Earlswood, Ellesmere Park, Eccles.

Moss Side.—Mrs. Lawson, 163, Withington-road, Whalley Range; Mrs. Thomas Wood, 86, Bishop-street, Brooks's Bar.

Oldham-road.—Mrs. J. Hazzlewood, 299, Oldham-road, Manchester; Mrs. W. Robinson, The Hollies, 6, King-street, Church-lane, Harpurhey.

Pendleton.—Mrs. Broughton, 253, Ellor-street, Pendleton; Mrs. Dolphin, 102, Longworth-road, Pendleton; Miss M. L. Grundy, 23, Leaf-square, Pendleton; Miss Heydon, 22, Portland-avenue, West Liverpool-street, Salford.

Platt.—Mrs. Briggs, Victoria Park, Rusholme; Mrs. Harding, Brantwood, Oak Drive, Fallowfield; Mrs. Leys, Brookfield, Withington; Mrs. Poynting, 22, Rathen-road, Withington.

Strangeways.—Mrs. Talbot, 19, Woodlands-road, Cheetham-hill; Miss Woolley, Brookside, Kersal.

Swinton.—Miss Charlton, Beech Farm, Swinton; Miss Ermen, Rose Bank, Pendleton; Mrs. Shanks, 29, Bury Stile, Swinton.

Upper Brook-street.—Mrs. C. Peach, 69, Hyde-grove, Chorlton-on-Medlock.

Urmston.—Miss Helen Evans, Broom Lea, Urmston; Mrs. Alfred Henshall, Irlsmere, Irlam-road, Flixton; Mrs. George Henshall, Alwal, Roseneath-road, Urmston; Mrs. Hunter, Fern Acre, Urmston.

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MOVEMENT.

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